A BRIEF DISCOVERY of the estate of the CHURCH of CHRIST In the Apostles times.

And of her great persecution by the DRAGON,

And her flight into the Wilderneſſe.

What the two *witneſſes* are, aud how they are ſaid to finiſh their teſtimony, and to propheſie.

The Riſing of Antichriſt,

and his killing the *two witneſſes*.

What his ſeven Heads and ten Horns are.

Of the ſecond Beaſt, and his two Horns.

And what ſervice he hath done for the firſt Beaſt, againſt Chriſt and his Church.

VVhat the Image of the Beaſt is; and what his Mark is.

How the *Two witneſſes* doe come to life again, and when.

The name of Antichriſt, his number *666*. and his end.

And what eſtate the Church of *Chriſt* is to be in from the end of the Beaſt to the end of the world.

Printed by *Matthew Simmons* in Alderſgate-ſtreet
1644.

The Authors Epiſtle to King JAMES.

To his dread and Soveraigne Lord JAMES the firſt, of *England Scotland, France* and *Ireland* King, Grace and Peace.

HOW many there are, moſt Noble King, that have aimed at the unfolding of this divine and hidden propheſie, would require the skill and vertue of a Prophet to referre. It ſufficeth to know they have all left the mark very faire and open for others to hit. Wherin, howſoever their ſeale, by priviledge of charitie, may find excuſe, yet their ignorance and errour, within theſe caſes (no leſſe hurtfull to the reader, then dangerous to the writer) may not find the like grace.

What I have ſeen or dreamt, I fear not to offer to the cenſure of time, the diſco-

verer of error, and mother of truth, appointed from above, the only indubitate touchſtone of all divine and Propheticall enterpriſes.

And although your Highneſſe may doubt of my bold and hardy direction in this dangerous and ſcopulous ſea, wherin ſo many great and learned Pilots have overſhot the cape, as one that feareth all Phyſitians for that he hath fallen into the hands of ſo many unskilfull; yet forasmuch as the Church is ſick, and the phyſick of this propheſie needfull, I could not chuſe but ſpeak the things I know, leaving to your Princely guſt to judge whether the Needle of my Compaſſe bee truer touch then theirs.

And for this propheſie was directed chiefly unto Kings, unto a King I have the rather preſumed eo recommend the ſame: and unto you moſt noble King, before all other, whoſe fame of wiſedome, juſtice, and goodneſſe, hath advanced your name and Scepter higher then any power of greatneſſe can doe.

And although it bee preſented by one awaked

awaked out of time, yet if it may find but a little protection under your gracious favour for a ſeaſon, yeares and age, I doubt not, will give it admiration and honour enough.

In hope of which grace moſt humbly I reverence your moſt Princely hands, commending all their labours to the God of heaven, who hath exalted your arm ſo high and made you ſo honorable throughout his world.

The Publiſher to the Reader.

BY the former Epiſtle it ſeemeth that the Author did preſent the expoſition of the whole Book of the Revelation to King James; but this is all that came to my hands, or that I could by any means obtain, which I thought good, though it were but theſe three chapters, to publiſh abroad, becauſe of the matters of moment that are diſcovered in the ſame, ſo greatly concerning the Church of God at this day, unto which his truth is pretious and very needfull, now eſpecially to be underſtood, conſidering the many differing contrary opinions that are taught and publiſhed.

For this end, and in hope alſo the publicke being hereof, may cauſe the reſt to be brought forth, which if it do, wil doubtleſſe be to the greater advantage of the Church and people of God, even to the worlds end Although hereby much of the reſt is diſcovered, which the diligent ſearcher and lover of truth, by the aſſiſtance of the Spirit of God, may find out to his comfort. So I reſt his Chriſtian friend,

I. E.

REV. 1. 3.

Bleſſed is he that readeth, and they that heare the words of this propheſie, and keep thoſe things that are written therein: for the time is at hand.

Imprimatur, *Iohn Bachilor.*

A brief Explanation of the eleventh, twelfth, and thirteenth Chapters of the REVELATION.

Wherein moſt of the matters of greateſt moment contained in the whole Book are diſcovered.

CHAP. XI.

1. *The regenerate Chriſtians onely are the Church and heritage of God.*
3. *The reſidue are outcaſts and refuſed.*
7. *Of the two teſtifiers and preſervers of truth.*
13. *Antichriſt killeth them, but the Lord reſtoreth them life again.*
15. *Great diſſention ariſeth thereupon: the day of judgement is forſhewed.*

Verſe 1. *And there was given me a reed, like unto a mete-yard; and the Angel that ſtood by me, ſaid, Riſe, and meaſure the Temple of God, and the Altar, and them that adore therein.*

AS in a common field, a good Surveyor doth meaſure out each intercommoners ſeverall, by ſtake or by rod: ſo in the wide and common field of Chriſtians, the Lord commandeth

mandeth his ſervant *John* to ſurvey and apportion out his Church and partage, which he ſevereth from the reſidue of carnall Goſpellers, and ſuch like outcaſts; in recommending unto us their inward frame & renewed graces, under the appellation and names of *the Temple of God, the Altar, and them that adore therein*: meaning, that as in the Tabernacle of the congregation, the holy and moſt holy places (wherein ſtood the Table of the Shew-bread, Candleſtick, Altar of incenſe, Ark, propitiatory and oracle of God, over-covered within and without with Angel-gold, into which places none but the Prieſts might enter and adore) were ſeparated by a vail from the outer Court, where the brazen Altar was erected for all the houſe of Iſrael to enter and ſacrifice, and which therefore was called the Court of the people: ſo in the common field and Vniverſitie of Chriſtians, they onely are the Church and heritage of God, which are ſanctified in heart, and holy in life and converſation, and ſeparated (by the vail of regeneration, that is to ſay, by the tears of true repentance, and the aſſurance of pardon, and reconciliation unto God in Chriſt Ieſus, ingraven in the tables of their hearts by the finger of the Spirit) from all carnall profeſſors and nominall Chriſtians, in whom is

but

but an outward face and proteſtation of the name of Chriſt onely.

Verſe 2. *But the baſe Court which is without the Temple, caſt out, and meaſure not, for it is given to the Gentiles: and the holy City ſhall they tread under foot two and fourtie moneths.*

BVt as for thoſe common Catholique Chriſtians, here reſembled to the *baſe Court which is without the Temple*, becauſe they are but overcaſt onely with a profeſſion of my name, which hear my word, and participate my Sacraments, and yet are ſeparated by an unregenerate heart, as by a vail, from thoſe Altars and Prieſts, in whom my name is honoured: *caſt forth*, ſaith the Lord, *and meaſure not*; for howſoever ſuch unleavened companions ſeem to boaſt in the name of my Church, and in the proteſtation of a Chriſtian calling, yet they are ſo farre from belonging to my peculiar, ſaith the Lord, as that I have given them up in reckning with the reprobate of the Gentiles, and they ſhall juſtifie mine account and rejection of them, by their like uncircumciſed carriage and heatheniſh converſation: for they ſhall no leſſe defile my holy Citie, that is to ſay, they ſhall

ſhall no leſſe hate, accuſe, perſecute, and keep under water the true and ſanctified Chriſtian, then do the heathen and uncircumciſed, as by over-long experience is well known to the Church of God, which hath been, is, and ſhall be (till her captivitie be returned) oppoſed for melancholy, mad, new factious, ſchiſmaticall, hereticall, by Chriſtian Catholiques, politicians, Atheiſts, carnall Goſpellers, and ſuch heatheniſh proteſtors like to theſe.

And that the Church of God may not look for other or better entertainment at theſe her intercommoners hands, ſhe is here (by the predeterminate counſell of God) to be troden like a way by theſe Gentiles and heatheniſh Chriſtians, 42 moneths, meaning moneths of yeers, every moneth accounting (by propheticall ſupputation) thirtie yeers, as in the verſe following ſhall be further manifeſted; confounding therein the Remiſaries of Rome, who ſweat to perſwade that they are but moneths of dayes, thereby to turn the worlds eye from the great Antichriſt that now is, to a pettie Antichriſt which ſhall never come.

Verſe 3. *And I will give to my two witneſſes, and they ſhall propheſie a thouſand two hundred and ſixty dayes cloathed in ſackcloth.*

DVring which time of the Churches diſgrace and deſolation, for the greater comfort of her children, and judgement of her adverſaries, I will, ſaith the Lord; I, by a wonderfull outſtretched providence, will preſerve unto the world the light & power of my two teſtaments, to guide their knowledge and converſation into the wayes of peace. Whereby the Lord manifeſtly reproveth the groſſe and vain expectation of thoſe that tranſlate his meaning in this place to the coming of *Henoch* and *Elias*: whereas of *Henochs* return, either in fleſh or in ſpirit, there is no ſyllable of promiſe in all the Scriptures; and as touching the ſpirituall return of *Elias* promiſed, is already performed, as the Lord himſelf proveth. Mal. 4. 5. Matt. 11. 14.

Now touching the time of their keeping watch while the world ſleepeth, the Lord voweth it ſhall be two and fourty moneths before mentioned; which being diſſolved into dayes, after the Kalender of the Hebrews (whoſe yeer did drive thirtie daies to every moneth, and twelve moneths to every yeer) amount to the juſt number of

1260

1260 daies here ſpecified: which computation of the yeers is obſerved throughout the whole Bible, *Daniel* onely excepted, who counteth after the uſe and ſtile of the Chaldeans, in whoſe tongue, and amongſt whom he wrote; and conſequently the moneths being propheticall, that is to ſay, moneths of yeers, which to each account thirtie yeers, the reign of Antichriſt muſt needs endure 1260 yeers. Which manner of reckning yeers by dayes, though it ſeem ſtrange, is uſuall notwithſtanding with the Prophets of God, and therefore is called Propheticall, as *Ezekiel* a day for a yeer; and *Daniels* ſeventie weeks are weeks of yeers, every week containing ſeven yeers, as throughout this prophecie. Alſo the moneths are moneths of yeers, to everie moneth accounting thirtie yeers. From whence we conclude, Antichriſts three yeers and a half, both here and in *Daniel*, deciphered by a time, times, and half a time, to be yeers of yeers, everie yeer containing 12 moneths of yeers, which amount to 360 yeers, and multiplied by three and a half, do in the totall amount to 1260 yeers.

Ezek. 4.6.
Dan. 9.24.

And to the end the world may take better notice of theſe his two teſtifiers and preſervers of truth, the Lord commendeth the knowledge of the parties, by the deſcription

ſcription of their garments, in ſaying, they are *cloathed in ſackcloth*; thereby not onely diſſevering their teſtimonies from all the ſoft and courtly commentaries of fleſh and blood, which for the moſt are raiſed with infected matter, and veſted with affected ſtile; but alſo teaching us that no man can retain to the Lord, before whom they miniſter, unleſſe he ſerve in the ſame liverie that they doe, and can turn over the leaves of his life and pilgrimage in faſting and ſackcloth, and true repentance, as theſe his ſervants the Prophets and Saints have done.

Verſe 4. *Theſe are the two olive branches, and the two candleſticks which ſtand in the preſence of the Lord of the earth.*

AND theſe my two Teſtaments are thoſe two olive trees (ſaith the Lord) deſcribed by my Prophet *Zachary*, which ſtand and fructifie before the Ruler of the earth for ever and ever. For their leaf, that is to ſay, their word and judgements ſhall neither wither nor fade, though heaven and earth ſhould periſh and melt away. And they are alſo two candleſticks, which carry in them the light of my truth, and power of my Spirit, the great moderator of heaven and earth.

Verſe

Verſ. 5. *And if any man will hurt them, fire ſhall come forth of their mouth, and devoure their enemies; and if any man will hurt them, ſo muſt he be ſlain.*

ANd if any man ſhall wreſt their word from the aime and intention of their meaning (ſaith the Lord) or turne their prophecie out of the way, by perverting or clipping the honour or purpoſe of their word, the fire of my wrath denounced by the mouth of theſe my two Teſtaments (for though they be two, yet they have but one mouth) ſhall ſurely judge and execute thoſe lovers and makers of lies: and for the more aſſurance of this ſentence againſt them, the Lord doth iterate the curſe and vengeance of his heavie diſpleaſure, ſaying, *And if any man will hurt them, ſo muſt he be ſlain*; meaning (I ſay) by hurting, all manner diminiſhing of the words of their teſtimonie by falſe, blaſphemous, and lying expoſitions, as ſome have done.

Verſ. 6. *Theſe have power to ſhut heaven, that it rain not in the dayes of their propheſie, and they have power over the waters, to turne them into blood, and to ſmite the earth with all manner of plagues, ſo often as they will.*

FOr the Lord hath touched the mouth of theſe his 2 Prophets, as he did the mouth of

of *Ieremy*, & the reſt of his ſervants, of whom he ſaith, *Behold this day have I ſet thee over nations and over kingdomes, to pluck up, roſt out, deſtroy and throw dowme, build and plant.* And in another place, *Therefore have I cut them down by my Prophets, and ſlain them by the words of my mouth.* Such priviledges the Lord hath given to theſe his two Teſtaments, that if they once ſhut the heavens that it rain not in the dayes of their propheſie; that is to ſay, if they denounce a famine of the bread of life, to wit, the word and knowledge of God; or pronounce a ſword to come upon a nation, kingdome, or people, which the Lord here ſignifieth by turning waters into blood; or if it pleaſeth them to propheſie (which the Lord here calleth to ſtrike) of any peſtilence, earthquake, or other judgement to come, ſuch power is given them, that if they ſay the word, it is done, as it is written, *Heaven and earth ſhall periſh, but the words of their propheſie ſhall not paſſe till all be fulfilled.*

Verſ. 7. *And when they ſhall have finiſhed their teſtimony, the beaſt which aſcendeth from the depth, ſhall wage battell againſt them, and kill them.*

AND when his ſervants the Prophets and Apoſtles ſhall have fulfilled their courſe

courſe, and be tranſlated from the land of their labours to the land of reſt, leaving to the world the inheritance (as it were) of their miniſtry ſealed up in *the two Teſtaments of God*, to preſerve the feare of his Name, and the knowledge of his pleaſure among the ſonnes of men, which the holy Ghoſt calleth, *finiſhing their teſtimonie*; Antichriſt the Beaſt, whoſe proper place whence hee is, and whither he muſt, is here deſcribed by the name of the depth, ſhall not onely hurt and wound them by ſlanderous and lying expoſitions, as his Clerkes and Aſſects doe, but ſhall ſet his feet upon their necks, & tread down their divine authority by the advancing of his curſed keyes, and the beauty of his whoriſh Church above them, which the Spirit calleth *waging battell*, inhibiting them to propheſie, or teach the words of their teſtimonie vulgarly. And not only putting them to ſilence, but alſo reproving, condemning them for corrupters, ſeducers, and ſowers of hereſies among the people; which preſumptuous blaſphemy and murder, the Spirit diſcovereth in ſaying that he ſhall overcome them and kill them.

Verſe

Verſe 8. *And their carkaſſes ſhall remain in the ſtreet of the great Citie, which is ſpiritually called Sodome and Egypt, where their Lord alſo was crucified.*

AND the letter or text of their teſtimony, which the Spirit calleth their corps or carkaſſes, ſhall remain in their houſes, cels, temples, hang at their girdles through all the cities and kingdoms where the Beaſt and his Church is adored; which in regard of their number be here named *the great Citie*, ſo in reſpect of their execrable worſhip and adulterous ſervice, contrary to God and his holy Citie, they are here called alſo *ſpiritually Sodome*; meaning, that as Sodome her ſiſter did forſake the lawfull uſe and preſcription of nature, and wrought filthineſſe againſt nature; ſo theſe loathing truth, and loving lyes, ſhould erect ſtrange oblations and propitiations, as contrary to the offerings and ſatisfactions of the Saints, as was the ſin of Sodom oppoſite to nature.

And the Spirit further calleth them by the name of *Egypt*, for that in blindneſſe and hardneſſe of heart they every way match the preſumptuous and indurate Egyptians, ſtill purſuing and perſecuting the truth, as *Pharaoh* did Iſrael, till the God of Iſrael deſtroy

them by the Spirit of his mouth, as he did *Pharaoh* and his hoaſt by water.

And in further deteſtation of the cruell murther and immanitie of this Beaſt and his adherents, the holy Ghoſt layeth the blood of the Prince of the Covenant to their charge alſo, as cunningly as they think to conveigh his murther, and poſt it over to Jeruſalem. For as the Lord doth lay the blood of his ſervant *Abel* to the charge of the Scribes and Phariſees of his own time, although he were ſlain long before thoſe Phariſees were born, or Jeruſalem builded, becauſe they were the verie image and lively imitation of his brother that murthered him: ſo the holy Ghoſt doth here lay the innocent blood of the Lord of glorie to the charge of this crucifier and his citizens, becauſe they are the children and generation of that high Prieſt, and thoſe murtherers which cried, *Away with him, crucifie him, crucifie him.* And that we ſhould not marvell thereat, the holy Ghoſt in another place goeth further, and ſaith, *In her ſhall be found the blood of the Apoſtles and Prophets alſo, and all that ever for the teſtimonie of the truth were ſlain on earth.*

Verſe

Verse 9. *And there ſhall of the tribes, and people, and Gentiles, ſee their dead bodies three daies and a half, and ſhall not ſuffer their corps to be laid in monuments.*

AND all nations and kingdoms where the Beaſt is worſhipped (whom the holy Ghoſt for their prophanation in life and religion, calleth *Gentiles*) ſhall have, handle, and gaze upon the letter and corps of his two witneſſes three daies and a half, that is to ſay, the time, times, and half a time, wherein the Beaſt ſhall reign and perſecute, even three prophetical yeers and a half, accounting (as in *Ezekiel*) all dayes for yeers. Neither ſhall they ſuffer the word of their prophecie to be read, opened, underſtood, and laid up in the hearts of the people, the true and naturall monuments and ſepulchers, wherein the teſtimonie of their words ought to be interred.

Verse 10. *And the inhabitants of the earth ſhall be glad over them, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwell upon the earth.*

AND all the worſhippers of the Beaſt here noted for their number by the in-

habitants of the earth, ſhall clap their hands over their own inventions, and rejoyce in the death of the truth, and make merry with bonefires, Vigils, Feſtivals, Proceſſions; and in token of joy, they ſhall ſend (as the Spirit ſaith) gifts one to another. Kings, and Princes, and people ſhall preſent and endow the Beaſt and his Church with donations, immunities, poſſeſſions, gold and ſilver offerings, &c. and the Beaſt (on the other ſide) ſhall requite their kindnes with titles, bels, pardons, buls, and ſuch like: and the Spirit yeeldeth a reaſon of this their wicked and ungodly comfort, becauſe they had put out the eyes of his two Prophets, that their whoredoms and prophanations might not be reproved; then which, nothing can be greater torment to the wicked, nor more unſavourie to them that periſh.

Verſe 11. *And after three dayes and a half, the ſpirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon all that ſaw them.*

AND foraſmuch as in the death and extermination of Antichriſt by way of dependancie, conſiſteth the life and reſurrection (as it were) of the Scriptures; the Spirit foreſheweth, that after the reign and perſe-

perſecution of the Beaſt, which here (as in the ninth verſe) is determined by three daies and a half, God will raiſe up faithfull and prudent Prieſts, Shepherds of underſtanding hearts, who ſhall rightly divide the words and teſtimonies of his two witneſſes; which the holy Ghoſt ſignifieth, in ſaying that the ſpirit of life from God entred into them: for as the letter and text of the Scripture is the corps thereof, ſo their true intent and meaning is the ſpirit and life of them; and by the faithfull miniſtery of ſuch as the Lord ſhall raiſe in and about that time; and for that purpoſe, the teſtimonie of his two Prophets ſhall be reſtored to their ſtrength, and (as it were) to their walking again, which the Spirit ſignifieth in ſaying, *they ſtood upon their feet*, as well to the terror and aſtoniſhment of all lying and ſtupidious expoſitors, as to the fear and admiration of the children and juſtifiers of wiſdom, as the holy Ghoſt concludeth, ſaying, *And great fear fell upon all that ſaw them.*

Ver. 12. *And I heard a loud voice from heaven, ſaying, Come up hither: and they went up into heaven in a cloud, and their enemies ſaw them.*

AND the reſtauration of the true meaning of the Scriptures, which their enemies

ſo long kept under by all unjuſt and cunning ſhifts, ſhall be more famouſly known and publiſhed, then that they may any longer hinder or ſtop the glorious courſe of their wonderfull inſtauration, which the Spirit intendeth in ſaying, that he *heard a voice from heaven, ſaying, Come up hither*; meaning that it ſhould be more poſſible for their enemies to ſtay *Elias* chariot from aſcending, or pull the wind back from purſuing his point, then to reſiſt the wiſdom of the ſame, the which ſhall vindicate the abuſe of the Scriptures, and by the power of their miniſtery (as in the ſtrength of a cloud) ſhal hold them up, and reſtore them to their ſpirituall and heavenly meaning again: and the Beaſt with all his ſorcerers and liers, which have been their long and ancient enemies, ſhall ſee the glorie of their regeneration, and wonder, and die.

Verſe 13. *And in that houre there was made a great earthquake, and the tenth part of the Citie fell, and there were ſlain in the earthquake names of men ſeven thouſand, and the reſt were caſt into a fear, and gave glory to the God of heaven.*

AND at ſuch time as it pleaſed God to begin his work of inſtauration, and to cauſe

cauſe the day-ſpring of his Goſpel to ſhine out of the night of Antichriſts darkneſſe; the abominable and deſolate profanation of the Beaſt, which had ſo long time over-caſt the earth, was in ſuch ſort diſcovered, that the very root of his throne and uſurped authoritie was dangerouſly ſhaken, which the holy Ghoſt cloſely foldeth up, ſaying, *There was made a great earth-quake.* And further foreſheweth, that out of this concuſſion there ſhould ariſe ſo great defection, that the tenth part of his worſhippers ſhould revolt from him, and that this revolt and defection muſt coſt the lives of many thouſand men, which the Spirit uttereth in a manner of ſpeech ſtrange to us, but uſuall with the Scriptures, calling men names of men, as Chap. 3. 4. and meaning by *ſeven thouſand* many thouſand, uſing the determinate number of ſeven indefinitly, and for a number indeterminate, as it is alſo in Scripture often. Which broils and bloodſhed concerning the inſtitution of religion, are ſo ſufficiently reported in the Commentaries of Bohemia and Germanie, and in the troubles of France and Flanders, and other Nations, as if it were purpoſely regiſtred in proofe of this Propheſie.

Laſtly, the Spirit concluding, foretelleth that many kingdoms in this defection, ſhould

quite forſake the Beaſt, and haſte them out of Babylon home again to build the walls of Ieruſalem, and to reſtore the morning and the evening Sacrifice of praiſe and thankſgiving, as in the former time, and in the daies of old, in ſaying, *And the reſt were caſt into a feare, and gave glory to the God of Heaven.*

Verſ. 14. *The ſecond woe is gone, and behold the third woe will come quickly.*

THe firſt woe was the blaſphemy of Arianiſme, which the holy Ghoſt in the ninth Chapter moſt aptly reſembleth unto a ſmoke aſcending from the depth, ſaying, *That the Sun was darkned, and the aire with the ſmoke of the pit*; meaning by the *Sunne*, the Son of God; and by the *aire*, the word of his truth, by whoſe onely mean and interpoſition, the object of his Deitie was truly diſcerned: and in regard of this firſt woe which was kindled by *Arius*, wherewith the inhabitants of the earth (as the Spirit foretold us) ſhould be tormented five moneths, meaning moneths of yeares, which by propheticall account amounteth to one hundred and fiftie yeares, which was the time of the *Arian* perſecution, as in the Eccleſiaſticall Hiſtories more plainly appeareth. The holy Ghoſt, I ſay, in regard of this firſt woe, calleth

leth the tragicall reigne of Antichriſt the ſecond woe, whoſe long time of tyranny within this Chapter, in a generall manner is declared, and in the 13. chapter following, more particularly and exactly diſcovered, though at the writing of this propheſie, it had his being only in the foreknowledge of God, and was not yet begun to bee acted, much leſſe fully ended: yet in reſpect it is here in a generall manner fully revealed, the Lord (to whom all things paſt and to come are preſent) ſaith, *The ſecond woe is gone*, upon determination whereof the third woe muſt enſue; which, for it ſurpaſſeth both the former in terror and greatneſſe, the holy Ghoſt bringeth it in with a word of audience, *Behold, the third woe will come*, meaning the great and terrible day of the Lord, foredenounced by his ſervants the Prophets, in the which all nations ſhall ſtand as priſoners before him, and receive every one according to the wayes wherein their heart hath walked.

And becauſe the day of the Lords comming in glory, and conſummation of the world ſhall not long tarry after the determination and conſumption of Antichriſt, (as in the laſt verſe of the 13. Chapter following, ſhall bee more fully declared) the holy Ghoſt addeth the word, *quickly*, as a

preciſe

preciſe note of his ſpeedie comming, which our Lord alſo in another place confirmeth by a like word *immediatly*, ſaying, *And immediatly after the tribulation of thoſe dayes*, (ſpeaking of the tyrannous reigne of the ſelfe ſame Antichriſt) *they ſhall ſee the Son of man comming in the clouds of the aire.*

Verſ. 15. *And the ſeventh Angel ſounded with a Trumpet, and there were made lowd voices in heaven, ſaying, The Kingdomes of this world are made our Lords and his Chriſts, and he ſhall reigne for ever and ever. Amen.*

THe underſtanding of this verſe dependeth upon the 8. Chapter, where it is ſaid, *And when he had opened the ſeventh Seale, there was made ſilence in heaven, &c. And I ſaw ſeven Angels ſtand in the ſight of God, and there were given them ſeven Trumpets, &c.* Where the holy Ghoſt meaneth by the *Lamb*, the Son of God, and by opening the Seale, a more particular diſcovery of all ſuch things as concerne the eſtate of his Church from his aſcenſion to his comming in majeſty, divided into ſeven acts, declared by ſeven Trumpets, ſounded by ſeven Angels, of which acts the fixt was the pageant of the deſolation of Antichriſt; the ſeventh and laſt is the comming of the Lord in the clouds

of

of heaven, and conſummation of the world, uttered in theſe words, *And the ſeventh Angel ſounded with a Trumpet, and with a lowd voyce proclaimed the Kingdoms of this world*, ſo long time uſurped by Monarchs and Antichriſts, which by right of Lordſhip and Inheritance, did evermore belong to the God of heaven, and Prince of the Covenant, ſhall now at length be reſtored to the right Lord and lawfull owner, and of his reigne, dominion and glory, there ſhall be no end, as the Spirit concludeth, ſaying, *And he ſhall reigne for ever and ever. Amen.*

Verſ. 16. *And the four and twenty Elders which ſate on their ſeats in the ſight of God, fell on their faces, and adoring God, ſaid, We thank thee Lord God omnipotent, which art, which waſt, and which ſhalt come, becauſe thou haſt received thy great power and brightneſſe.*

BY the *foure and twenty Elders* is meant the teſtimony of *Moſes* and the Prophets, who for that they ſpake by the ſevenfold Spirit of Majeſty which burneth night and day about the Throne of God, are here ſaid to ſit on their ſeats in the ſight of God. And for that their judgements denounced from time to time againſt Antichriſt and his Worſhippers, are now juſtified upon them,

and

and the everlasting kingdome of the Lord their God (who hath stretched his wings from sea to sea, and from the river to the end of lands) is now set up for evermore; therefore the Spirit saith, that they fell on their faces, and adoring the justification of God, brake forth in praises and thanksgiving, saying, *We thank thee Lord God omnipotent, &c.*

Vers. 17. *And the Gentiles were angry, and thy wrath is come, and the time of the dead to bee judged, and to render reward to thy servants the Prophets, and Saints, and to them that feare thy Name, little and great, and to destroy them that have corrupted the earth.*

AND all kingdomes, Nations and people which have evill intreated Ierusalem, and made a sport of the shame and affliction of *Iacob*, shall now reap the fruit of their savage and heathenish lives, and (maugre their fury) shall endure the wrath and judgement of him, who with justice judgeth and fighteth, as the Spirit affirmeth, saying, *And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged.* And the Spirit further testifieth, that the Lord (for whose glory that day was made) shall render to every one their due hire (or wages, (for so the originall importeth, commonly interpreted

interpreted *reward*) firſt to his Saints and ſervants, and all that overcome, their hire and wages, which by promiſe, and for his own Name ſake, is due unto them; Next, to all execrable Atheiſts, blaſphemous Catholickes, incredulous Heathen, liers, Heretickes, carnall Goſpellers, and all other brazen and unregenerate Chriſtians, the hire and wages which to their works, and deeds, and merits is due, as the Spirit concludeth, ſaying, *And to render reward unto thy ſervants the Prophets and Saints, and to them that feare thy name, little and great, and to deſtroy them that have corrupted the earth.*

But concerning this ſeventh age, wherein the Lord ſhall come in Majeſty to judge the quick and the dead, the Holy Ghoſt deferreth yet a while to ſpeake more particularly thereof, and reſumeth more exactly to intreat of the terme and perſecution of Antichriſt, and his accomplices, againſt the Church and Spouſe of Chriſt, that ſo the glory of his juſtice in their juſt reputation and judgement, may bee more bright and manifeſt.

CHAP.

CHAP. XII.

1. *A confirmation of the propheſie following.*
2. *A deſcription of the Church, and of her firſt fruit.*
4. *The Churches firſt perſecution raiſed by Ethnick Rome, by whoſe immanity it came to paſſe, that her beauty was no more ſeen in her viſible and eminent graces, but lived here and there diſperſed and ſcattered over the face of the earth.*
8. *The great battell between Chriſtianiſme and Paganiſme: Chriſt and his Truth overcommeth Iupiter and his profanation.*
18. *The Empire removeth his Throne, pretending to ſtop the float of the enemie, but intending to root out the diſperſed remnant of the Church.*

Verſ. 1. *And the Temple of God was opened in heaven, and the Ark of his Covenant was ſeen in his Temple, and there was made lightnings, voices, thunders, earthquakes, and great hail.*

THE Apoſtle having drawn in the former part of this propheſie a ſlight draught (as it were) and deſignment of Anti-

Antichriſt, doth now in the propheſie following reviſit and perfect the diſcovery of the Beaſt, and hang him up to the view and diſcerning of heaven and earth. And to the end that this his work of manifeſtation may carry in it fair and uncontrollable credit, the Apoſtle in this verſe aſſureth us, that he revealeth no other word concerning the Church and her preſſures here on earth, during the perſonall abſence of her Lord, then that which he heard at the Councell-table of God, which hee delivereth in a manner of ſpeech uſuall with the Prophets, *And the Temple of God was opened in heaven, and the Ark of his Covenant was ſeen in the Temple*, alluding to the Temple of Ieruſalem, & ſignifying thereunder, that the words of this Revelation are no leſſe ſooth and true, then if he had received them from the Oracle of God, which ſpake from over the the Ark of his Teſtament within the Temple of Ieruſalem, whoſe words and anſwers, for their divinity, Majeſty, power and glory, are here, as elſewhere, figured by voyces proper to God, and not to man, as *lightnings, thunders, earthquakes, and haile.*

Verſe 2. *And a great ſigne appeared in heaven, a Woman cloathed with the Sunne, and the*

the Moon under her feet, and on her head a Crown of twelve Starres.

BVt before the Spirit takes in hand to diſcover the perſecuters of the Church, it pleaſeth him firſt to deſcribe the Church it ſelfe, that ſo the barbarous immanitie of her enemies may bee more apparent and juſtly abhorred, being uſed againſt a creature of ſuch virginall, innocent and patient modeſtie, who for her rare and admirable beautie is here called *a great ſigne*, or heavenly apparition, ſymbolizing her fearfull, modeſt, ſober and matron-like behaviour, with the appellation and qualitie of a woman; for ſo ſhe is in holy Scriptures often called, *The faireſt woman, the Kings daughter, Daughter of Sion, Daughter of Jeruſalem, the Spouſe of Chriſt, Mother of the juſt, &c.* And to the end ſhe may the better be diſcerned of us, the Apoſtle deſcribeth her garments and wearing, ſaying, ſhe was *cloathed with the Sun*, meaning that ſhe had put on the Lord Ieſus, Sunne of juſtice, that is to ſay, her Soule was veſted with an aſſurance of the mercie and love of God in Chriſt Jeſus her Lord; which juſtice or juſtification of the Spouſe and her children, is called in holy Scripture by way of Metaphor, *The white Stone*, and *the wedding Garment*. For as a Stoale or garment

garment covereth the ſhame and nakednes of our vile bodies: ſo the mercie and love of God, inſured us in Chriſt Jeſus our Lord, hideth the ſhame and nakedneſſe of our ſinfull ſouls. And to prove that her garment was truly woven of the two divine threads, to wit, the aſſurance of mercie, and the aſſurance of love in Chriſt Ieſus her Lord; the Spirit giveth in for evidence, the fruits of this her lively and juſtificall faith, cloſely hiding her newneſſe of life, her hatred of ſin, and her love of God, as under a vail, in theſe words, *And the Moon under her feet*; ſignifying thereby, that ſhe had now quite forſaken and forgotten her fathers houſe, that is, had ſlain her naturall, ſinfull, and wonted affections, and was revived, and renewed in mind; and with her Lord was now riſen and aſcended up, as he into the heaven of heavens, ſo ſhe to a new cuſtome and carriage of life, far above and higher then the Moon: for all her ſtudie and hearts delight was now in heaven, where her hope, her love, her life, and her deareſt Lord liveth and reigneth, God, to be praiſed for ever and ever, Amen.

Laſt of all, the Spirit ſetteth forth her head attire, whereby her honour and eſtate was beſt known, and wherein ſhe moſt delighted, ſaying, that ſhe wore on her head a crown made of a metall much finer then

gold, for it was made of the doctrine of the 12 Apoſtles, who for that they are the Lords lights, and lanterns to guide the feet of ſinners when ſin hath benighted them, are here called by the names of Stars, *And on her head a crown of twelve ſtars.*

Verſe 3. *And being great with child, ſhe cried, travelling and labouring to be delivered.*

AND by the words which her ears received, her heart conceived, and ſhe was great with fear and godly ſorrow, travelling under the burthen of her ſins, and reſtleſſe deſire to be reconciled to God: which anguiſh and pains of her ſorrowfull heart and broken ſpirit, the Apoſtle moſt excellently compareth to the ſorrows of a woman in travell. In which her ſpirituall labour and pain, ſhe could by no means be relieved or eaſed, untill her Lord were faſhioned in her, that is, untill her heart were ſanctified by faith: for no Treacle could heal her miſerable wounded ſoul, but the aſſurance of mercie onely; nor any water could quench the burning flames of her reſtleſſe deſire, but the love of God onely, inſured her in Chriſt Ieſus her Lord, and written in the fleſhly tables of her heart by the finger

finger of God, according to his promiſe, his firſt and laſt and everlaſting covenant.

Verſ. 4. *And another ſigne appeared in heaven, for lo a great red Dragon having ſeven heads and ten horns, and on his heads ſeven diadems.*

AS night doth follow day, and the ſhadow the body; ſo muſt the croſſe follow Chriſt, and affliction his Church; whoſe Sun could no ſooner ſhine, but the envious man raiſed up a mightie ſtorme of perſecution to cloud the brightneſſe of her beautifull beams; which for the extraordinarie furie thereof, the Apoſtle calleth *a wonder* or *ſigne*, meaning the Churches firſt and primitive perſecution raiſed by Ethnik Rome, who for his power, immanitie and malice to the Church of God, is here called *a great red Dragon*; and both for that his Throne and Citie was ſeated on ſeven hils; as alſo for that he was in all impietie, pride and prophanation, the totall ſum and epitome (as it were) of all the ſeven Monarchies, unto whom (from the beginning of time, to the end thereof) was given and granted the charter & commiſſion of blaſpheming God, and corrupting his world (as in the 13. Chap. following is more particularly diſcovered)

vered) the Apoſtle addeth, *having ſeven heads.*

And in regard his power did beat down the power of all nations, and made ſpoil and purchaſe of al Kings and kingdoms on earth, the Spirit ſaith, he had *ten horns*: for the horns ſignifie Kings and kingdoms, and the number of *ten* include all, be they never ſo many, as all numbers are made of ten, and their reduplication, be they never ſo infinite.

And becauſe he came to advance his head ſo high by the power of his ſword, his Leaders and legions, the Spirit crowneth his heads with magnificence and diadems, ſaying, *And on his heads ſeven diadems.*

Verſ. 5. *And his tail drew the third part of the ſtars of heaven, and caſt them to the earth. And the Dragon ſtood before the woman which was ready to be delivered, that when ſhe had brought forth, he might devour her ſon.*

THe head of this great red Dragon, was his Regall firſt eſtate, governed by *Romulus* and ſix other ſucceſſive king-coats, which *Seneca* calleth his infancie or nonage, wherein he lived ſwathed and nouriſhed in blood 244 yeers, as his own Hiſtorian reporteth.

The

The body of this great red Dragon, was his Conſuls ſecond eſtate, which *Seneca* calleth his full age, part Ariſtocraticall, part Democraticall, and was therefore ſtiled, *Senatus populuſque Romanus*: from whence partly by reaſon of his over-weight and fulſome abundance, as one of his own noteth, *Romanis laxitas mundi & rerum amplitudo damno fuit*; and partly for want of enemies abroad to wreak their proud and kingly humours on, he fell into the inteſtine evill of civill wars at home, which did caſt him into his minoritie and wardſhip again.

And this his laſt eſtate of regiment Imperiall, the holy Ghoſt here calleth *his tail*, which conſiſteth of a rout of Monarchs, ſeventie Keyſars long, who for that they ſo furiouſly perſecuted and havocked the blood of the chiefeſt Saints and ſervants of God, the Spirit ſaith that with his curſed *tail he drew the third part of the ſtars of heaven, and caſt them to the earth.*

And not contented with the ſlaughter of his faireſt lights and ſtars of his Church, proceeded to deſolate the whole hoaſt of heaven, even all the ſeed of the Spouſe, named before the Churches child, and here *her ſon*, meaning thoſe in whom by the miniſterie of his faireſt ſtars (his ſervants the Apoſtles) Chriſt was now formed, and of whom the

Church was now readie to be delivered; for ſo much the Apoſtle unfoldeth in theſe words, *And the Dragon ſtood before the woman which was ready to be delivered, that when ſhe ſhould bring forth, he might devour her ſon.*

Verſe 6. *But ſhe brought forth a man-childe, who was to govern all Nations with an iron rod: and her ſon was taken up to God, and to his throne.*

BVt notwithſtanding all their furie, the Church brought forth her firſt fruit, which for their faith, charitie, labour and patience, the Spirit nameth *a man-child*: and becauſe they followed the Lord in the regeneration, and overcame by keeping his words and works unto the end, they received the ſelf ſame honour which to their Lord alone and in chief belongeth, namely, that they ſhall *judge the Tribes of Iſrael, and have dominion over the nations, and ſhall rule them with a rod of iron, and break their glorie like a potters veſſel*, as the Lord hath promiſed, *Matt.* 19. and *Apoc.* 2.

And in remembrance of the tender care and providence of God over the ſeed and firſt fruit of his Church, the Spirit concludeth, that when they had ended their courſe, *they were taken up to God and to his throne*, far from the reach and rage of their enemies.

Verſe

Verſ. 7. *And the woman fled into the wildernes, where ſhe had a place prepared of God, that there they might feed her a thouſand two hundred and ſixtie dayes.*

BVt the Church of God, here named *the woman*, mother of this fair and primitive fruit, being no longer able to weather out her ſtormes, was enforced to hide her beautie, and to retire her ſelf into the ſecret chambers of Gods providence and her own conſcience, and to take up her lodging in the deſart; not that her light was utterly extinguiſhed, as her enemies reproach her: for although ſhe were diſperſed, diſtreſſed, and enforced to hide her extraordinary and eminent graces; yet the beautie of her true repentance and of her lively faith, ſeconded with a charitable life and patient expectation of better things to come, ſtill ſhined as a candle in a dark place; and like a ſhip preſerved in a tempeſt, ſhe remained ſtill the ſame, of whom the world was not worthy; never wanting the loving protection of her deareſt Lord, who in all her troubles was mindfull of her, as of *Elias* his ſervant, or Iſrael his firſt born; carefull to provide her both of honourable harbour and princely diet. Her reſting place was reſtleſſe, ſtrewed

and

and ſcattered far and near over the face of the earth; for ſuch a lodging did beſt beſeem her broken and reſtleſſe heart, which ſojourned in earth, but dwelt in heaven; and did alſo beſt defend her perſon from the furious inquiſitions of her enemies.

Neither was her Lord leſſe loving and provident concerning her food, for he preſerved for her diet the two witneſſes of his eternall Covenant, that from their breaſt ſhe might ſuck the pure and wholſome milk of grace and life, that ſo ſhe might be both nobly harboured, and princely fed during the tedious and odious reigne of the great Whore the Church of Rome, who during her exile ſhould uſurp her Chair, and under the vizard of her name ſhould perſecute her name and generation *a thouſand two hundred and ſixtie yeers*, here (as before) myſtically deciphered under *a thouſand two hundred and ſixtie dayes*.

Verſe 8. *And there was waged a battell in heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels.*

AND at the ſame time that the Temple of God was opened in heaven, the Apoſtle alſo foreſaw that great and bloodie contention, then which (ſince the dayes of heaven

heaven) was never waged greater; great in regard of the armies, and great in reſpect of the cauſe.

The armies great, as well for the greatnes of the Generals, as for the valour and number of their forces.

The Generall on the one ſide, was the power of God, ſciphered by *Michael* the Prince of the Covenant, who ſtood for the children and people of the Higheſt. The Generall on the other ſide, was the power of Satan, figured by Ethnick Rome, here (as before) called *the Dragon*.

In their forces are to be conſidered the Leaders and the ſouldiers. The Leaders and the Captains on the part of *Michael* were *Divus Petrus, Divus Paulus, Divus Johannes*, and the reſt of that divine and noble order of Saints. And on the Dragons part were Leaders and Chieftains, *Divus Tiberius, Divus Caligula, Divus Claudius, Divus Nero*, and the reſt of that moſt filthy and execrable train.

So great was the multitude and number of ſouldiers, that none of what degree, ſex, age, or condition ſoever, but muſt be preſt for the one ſide or for the other; the valour and vertue of the ſouldiers exceeded all praiſe; few ſubdued many, the weak overcame the ſtrong, a handfull of Chriſtians a world of infidels.

The

The cauſe was great, and higher then the heavens; whether God or Belial, Chriſt or Iupiter, Chriſtianiſme or Paganiſme were more venerable for antiquitie, majeſticall for amplitude, more conſtant for continuance, and in all other reſpects of wiſdom, honour and majeſtie more worthy to be embraced and adored of the ſons of men; which was for life contended by the Dragon, his Angels and affects, and was for life withſtood and diſapproved by *Michael* and his Angels, and their followers. The iſſue of this contention followeth.

Verſe 9. *But they prevailed not, neither was their place found any more in heaven.*

AS the battell was great, ſo was the victorie glorious: for though the Dragon with his ſapient Senates, his prophane Angels, and his unclean abbettors, intended all their forces, moving (as it is in proverb) heaven and earth to make roome for the abomination of *Iupiter*, and to keep under water the everlaſting Lord and Prince of the Covenant; as among the many monuments of time is ſufficiently proved and maintained by *Oroſius*, and by him to whom he wrote in his book *de Civitate Dei*; yet the Spirit foreſeeing the Dragons folly, and how

how in vain he kickt againſt the ſpur, in ſcorn of his preſumption ſaith, *But he prevailed not*; and concluding affirmeth, that the poſſeſſion of heaven (ſo long time uſurped by inceſtuous murtherers, and execrable curtizans, gods and goddeſſes of their own forging) muſt be reſigned now to the true Lord and owner of all, who hath taken his place at the right of the Father, and hath depoſed for ever from their uſurped titles of deitie, all gods and goddeſſes, phantaſmes made of worms, created and divified by the inventions, relations, conſecrations, and canonizations of the Dragon, his Tail and ſucceſſors, as the Spirit diſcovereth in ſaying, *Neither the place of them was found any more in heaven.*

Verſ. 10. *And that great Dragon was thrown down, the old Serpent, called the Devil and Satanas, which ſeduceth the whole world, and he was caſt into the earth, and his Angels were thrown down with him.*

AND the great and prophane power of the Romane monarchie, which had ſo long time oppreſſed and corrupted the earth, was now at length detected, and thereupon diſſeized of, and from her uſurped claim of heaven for ever, as the Spirit diſcovereth in

in ſaying, *And that great Dragon was thrown down.*

And for that the divell did corporally dwell (as it were) in her, ſpreading the beams of his wickedneſſe at full, in all idolatrie, impietie, and preſumption againſt God, and in all oppreſſion, injuſtice and immanitie towards man; the Spirit crowneth her with the cognoments of her ſire, calling her, for her malice to the truth, a *Serpent*; for her crimination of the Saints, a *divell*; and for hoſtilitie to God and his Saints, *Satanas*: ſpeaking therein after the manner of the Lord himſelf, who calleth his treacherous ſteward *a divell*, though he were a man, becauſe the fulneſſe of Satan did dwell in him, filling his heart with ſuch a perfect hatred of his innocent Lord, and lamentable love of his guiltie penie, that he ſold Canaan for Egypt, heaven for hell, and God for ſilver.

And becauſe the impietie of governors, is not onely their own decay by evil doing, but alſo by enforcement and evill example the ruine of their people; the Spirit layeth the ſeduction of the whole earth to the charge of the Dragon, for the ruling it after the level and preſcription of Rome, ſaying, *which ſeduceth the whole world*; and thereupon giveth juſt judgement and ſentence of death againſt him, namely, that as in his beginning

he

he crept out of the earth, and by the ſcale of his wickedneſſe aſcended ſo high, as to preſume to thruſt his haughtie head into heaven, and build his neſt above the ſtars, as did his anteceſſors, *Aſſur*, *Beltaſſar*, *Darius*, *Alexander*, and the reſt of their compeers: ſo by a like power of ſword and crueltie, he ſhall ſhortly return to his friends again, and be made even with the earth, from whence his ſtock and firſt eſtate was borrowed; and the power of his Ceſars, councell of his Senators, ſophiſtrie of his Sorcerers (which with ſuch indurate and obſtinate minds ſtood for the honour and worſhip of devils) ſhould be no longer able to uphold the reverence of their *Iupiter Capitolinus*, who was now detected for a rogue, and by the voices of *Michaels* Angels (as by whips and paſports) was ſent home again to the place of his birth, namely the earth, from whence his mortall and vile genealogie was taken, & with him alſo were Ceſars undiviſied, and (for all their Senates proud relations) were made to take up the grave for their latter end, and ſhame for their fame, and worms for their heritage, as the Spirit foretelleth, ſaying, *And he was caſt down unto the earth, and his Angels were thrown down with him.*

Verſe

Verſ. 11. *And I heard a great voice in heaven, ſaying, Now is made ſalvation, and force, and kingdom of our God, and the power of his Chriſt, becauſe the accuſer of our brethren is caſt down, who accuſed them before the ſight of our God day and night.*

NEither was this famous victorie obtained in a corner, or ſpoken in the ear, but (as the Spirit reporteth) ſo valourouſly gotten, and ſo audibly proclaimed, that all the world heard the report thereof, witneſſe the records of thoſe times, at which the holy Ghoſt pointeth in theſe words, *And I heard a loud voice in heaven, ſaying*, and ſounding the victorie of Chriſt and Chriſtianiſme againſt the Dragon and his Angels, his ſorcerers, and their prophane and idolatrous paganiſme, in theſe devout and divine notes, *Now is made ſalvation, and force, and the kingdome of our God, and the power of his Chriſt*; and yeeldeth a reaſon of this ſo pious and triumphant joy, becauſe the folly and furie of the Dragon and his Angels, which ſo continually accuſed the Saints and ſervants of God, for peſtilent fellows, movers of ſedition, maintainers of ſects, polluters of the Temple, teachers of new gods, enemies to *Ceſar*, word-ſowers, babblers, blaſphemers,

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is now upon ſetting and going down for ever. Which death and downfall of their ſpirituall whoredome, the holy Ghoſt diſcloſeth, in ſaying, *becauſe the accuſer of our brethren is caſt forth.*

And for the greater comfort of the Church, and judgement of her enemies, concludeth, that there is a perfect courtroul kept, as well of the ſufferings of the Saints, as of the ſlanders of their foes; ſo openly committed in the face of the Court, and before a Iudge of ſo clear a ſight and eternall memorie, as that they ſhall never be diſcharged or forgotten, the Spirit inferreth, ſaying, *who accuſed them before the ſight of our God day and night.*

Verſ. 12. *And they overcame him by the blood of the Lamb, and by the word of their teſtimonie; and they loved not their lives even unto the death.*

LAſt of all, the holy Ghoſt diſcovereth the ſpirituall armour and weapons wherewith the Angels and ſervants of *Michael* obtained this famous victory over the Dragon and his ſectaries, and ſaith, that they were tempered of theſe two divine vertues, faith and patience. For by the ſhield of faith, which the Spirit (by a metonymie) calleth,

calleth, *the blood of the Lamb*, and with the ſword of his two witneſſes, and by the word of their teſtimony, they overthrew all forces and arguments drawn from reaſon or reading, which the Spirit obſerveth in theſe words, *And they overcame him by the blood of the Lamb, and by the word of their teſtimony*; and all ſuch arguments as were drawn from the block, as fire, ſword, perſecution, interdiction, and ſuch like, the children of the Church quenched them with tears, prayers, patience and martyrdome, as their Lord had given them charge, and left them example; which the Spirit uncovereth in ſaying, *And they loved not their lives even unto the death.*

Verſ. 13. *Therefore rejoyce O heavens, and you that dwell in them. Wo to the earth, and to the ſea, becauſe the divell is deſcended to you, having great wrath, knowing that he hath but a little time.*

AS after victory followeth diviſion of ſpoil, ſo the Spirit ſhuts up this heavenly conqueſt with triumph and joy, inviting thereunto all the Saints and ſervants of God, which have from time to time maintained and defended the honour of his name againſt the Dragon, his ſorcerers and ſorceries. And becauſe by their good profeſſion and

godly converſation they teſtified the glory of God (as do the heavens) by their obedient converſions, the Spirit crowneth them with the name of the heavens, ſaying, *Therefore rejoyce O heavens, and you that dwell in them.*

And on the other part, pronounceth *wo*, firſt to all nations and kingdoms acceſſarie to theſe ſpirituall whoredomes of the Dragon, whom (according to their earthly mind) he moſt aptly reſembleth to the earth; next, to the Empire it ſelf, as the *ſcelerum caput* and ſtable of iniquitie, whom for his fearfull power and unbridled rage, the Spirit moſt elegantly calleth by the name of *the Ocean*, and *the Sea*: and concludeth his *wo* with a reaſon why, becauſe both in one and other, the power of Satan had taken ſuch deep root, that the more the light of the truth did bewray their madneſſe, the more they ſtrove and ſtormed againſt it; and ſo much the rather, becauſe their ſin was now at the higheſt; and that the kingdom of Chriſt did gather ſo faſt upon them, that of neceſſitie a mutation of their fortunes muſt needs follow, with a ſubverſion not onely of their Paganiſme, but alſo of their power Ceſaricall; which the Spirit cloſely foldeth up in theſe words, *Knowing that he*

hath but a little time; which one Apoſtle alſo obſerveth, 2 *Theſſ.* 2.

Verſe 14. *And when the Dragon ſaw that he was thrown to the earth, he perſecuted the woman that brought forth the man-child.*

AND when the raging Romane Empire ſaw that his maintenance of *Jupiter* and his idol art of making ſhrines was to deſcend for ever, (as among many voices, ſome even to this day are heard to crie vengeance upon his idols, inforcing them with ſhame to reſigne their uſurped titles of gods and claim of heaven to the true Lord and owner thereof) he took the courſe of the wicked, whoſe cuſtome is (as one of their own noteth) *malitia alia aliam trudere*, and to adde
Deut. 29. ſin to ſin, (as a holy one ſaith) to quench his thirſt with drunkenneſſe: for ſo proceeded this Beaſt, adding to his blindneſſe boldneſſe, redeeming his blaſphemie with rage and perſecution; and was ſo far from coming to himſelf, and taking up repentance to waſh away his crying ſins, that (as the Spirit concludeth) he more and more purſued the Church, and perſecuted the woman which brought forth her firſt born and primitive fruit, here called for their faith, their patience, & their godly valour *the man-child*.

Verſe

Ver. 15. *And there was given unto the woman two wings of the great Eagle, that ſhe might flie into the deſart, unto her place, where ſhe was nouriſhed for a time, and times, and half a time, from the face of the Serpent.*

BVt the Lord, who had ſo dearly bought his Shunamite, was no leſſe carefull to preſerve and carry her to the place of her reſt, with a ſtrong and out-ſtretched providence, even upon his own two wings, whoſe feathers were made of the truth of his promiſe, ſealed and delivered by the hand of his two witneſſes, which the Bridegroom of purpoſe left with his Spouſe, to accompany and guide her whenſoever ſhe removeth. If ſhe travell by day, they are her leading cloud; if by night, they are her pillar of fire: if ſhe flie, they lend her wings; if ſhe wander, they harbour her; if ſhe be naked, they cover her; if in priſon, they viſit her; if captive, they redeem her; if ſhe be weak, they ſuſtain her; if blind, they lead her; if ſhe be heavie, they comfort her; if ſick, they recover her; if ſhe doubt, they reſolve her; if ſhe erre, they direct her: if ſhe thirſt, they give her to drink; and if ſhe hunger, they feed her, and make her ſo ſtrong of conſtitution, that afflictions are rejoycings to her, baniſhment

a haven, diſperſion a friend, loſſe and death advantage. And by theſe comforts (as by hands) they might convey her to her ſolitude and reſtleſſe place of reſt, as the Spirit diſcovereth, ſaying, *But there were given to the woman two wings of the great Eagle, that ſhe might flie into the deſart, unto her reſting place*, where ever ſince her primitive diſperſion ſhe hath lived ſtrewed & ſcattered far and near over the face of the earth, ſeen and known of her Lord, by whom ſhe is protected, and of the children of wiſdom, of whom ſhe is juſtified: and ſo doth and muſt remain hidden and retired into the privie chambers of Gods providence, and her own conſcience, during the reign of Antichriſt, whoſe curſt and arrogant ſupremacie was to riſe out of the aſhes of the Dragons Emperioritie, as the holy Ghoſt prophecied.

And thus, hiding her eminent primitive graces, muſt cloſely and ſilently keep the Lords watch, and ſtand upon her honourable guard three propheticall yeers and a half, here (as in *Daniel*) determined by a time, and times, and half a time, from the reach and rage of the Serpent, his tail and ſucceſſors.

Verſe

Ver. 16. *And the Serpent caſt out of his mouth, after the woman, water, as it were a flood, that he might make her to be carried away with the flood.*

AND when the Dragons train of Ceſars (who for their malice to the truth, and ſeducing the Nations, are here called by the name of the ancient enemy and ſeducer of mankind, *the Serpent*) ſaw that they could no longer havock the Church of God, by reaſon of her cloſe ſight and ſecret diſperſion, they deviſed to purſue her with their bloody edicts and ſacrilegious conſtitutions, which they breathed out againſt her in ſuch raging and furious manner, as the Spirit therefore reſembleth the violence of their barbarous inquiſitions, and unprincely reſcripts unto the unmercifull rage and current of a flood, hoping that as by their unplacable furie they had diſperſed and driven the Spouſe to corners, ſo by the due execution of their cruell promulgations they might utterly conſume her generation, and blot out all letters of her honorable name; for to that White onely they aimed, as the Spirit concludeth, *That he might make her to be carried away of the flood.*

Verſe 17. *And the earth holp the Woman, and the earth opened her mouth, and ſwallowed up the flood which the Dragon caſt out of his mouth.*

BVt in relief of the Churches preſſures and perſecutions, her Lord gave charge unto his handmaid the earth, to comfort, help and ſuccour her his Spouſe: and as Moab was charged to hide the chaſed Iſrael of God, and not bewray him that was fled and eſcaped, but to dwell with him, and to give him covert and protection from the face of the deſtroyer; ſo here the earth was commanded to reach forth her helping hand, and to take in and harbour the Lords exiles, in the ſecret chambers of her deſarts, mountains and caves, that ſo ſhe might either afford her cloſe and quiet ſafeguard, or in witneſſe of her faith, and proof of her patience, receive the blood which her curſed brethren ſpilt; which courteſie and tender favour, the Spirit remembreth to the perpetuall praiſe of the benefactors of the Spouſe, ſaying, *But the earth holp the Woman, and open'd her mouth, and ſwallowed up the flood which the Dragon caſt out of his mouth.*

Verſe

Verſe 18. *And the Dragon was wroth againſt the Woman, and went to make battell with the remnant of her ſeed, which keep the commandments of God, and have the teſtimonie of Jeſus Chriſt.*

AND notwithſtanding the Dragon by his tail of *Ceſars* had thus maſſacred and diſperſed the Church, yet was he not ſo ſatisfied, but for very rage fell into a melancholy mood, for cauſe he could not quite conſume and root her honour out, as the Spirit diſcloſeth, ſaying, *And the Dragon was wroth againſt the Woman.*

And foraſmuch as the Churches beautie did moſt ſhine in the Eaſt Syria, Greece, Aſia, where ſhe was born and bred, the Dragon thought it his beſt (in policie, which evermore with him was held for chiefeſt religion) to itch and ſet forward his den, and hold his Court further Eaſt; which purpoſe of his, as cloſe as it was, the holy Ghoſt diſcovereth, in ſaying, *And he went*; and noteth the true end wherefore he went, not ſo much to barricade and ſtop the float and incurſion of the barbarous enemie, as he (forſooth) pretended, as to purſue and conſume the diſperſed remainder of the Spouſe, as the Spirit unfoldeth, ſaying, *to make battell with the*

the remnant of her ſeed, who for that they were juſt of the making and growth of the Churches firſt and primitive fruit, holding the myſterie of faith in a good conſcience, as the firſt born-did, the Spirit ſetteth them forth in the ſame lively colours, ſaying, *which keep the commandments of God, and have the teſtimonie of Jeſus Chriſt.*

Verſ. 19. *And he ſtood upon the ſand of the Sea.*

AND the Dragon removed his throne, and left his ancient ſeat and citie of Rome, where he had now kept court almoſt a thouſand yeers, and went and pitched his throne anew in a haven town, between Pontus Euxinus and Propontis in the Eaſt of Thracia, anciently called Byzance, and there erected the new citie of Rome, and called it after his own name Conſtantinople the citie of *Conſtantine*; which tranſlation of his reſidence and chair of eſtate, one of his own alſo noteth:

Conſtantinus apud Thraces, qua Boſphorus æquor
Thracius Euxinis Ægæum ingurgitat undis,
Conſtituit ſedem Imperii. ——

CHAP.

CHAP. XIII.

The deſcription of Antichriſt, and his devotaries.
The deſcription of his Clergie, and of his religion.
The Character of Antichriſt.
The number of his dayes, and the end of his reigne.

Verſe 1. *And I ſaw a Beaſt aſcending from the Sea, having ſeven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blaſphemie.*

AND preſently upon the remove and tranſlation of the Empire, the Apoſtle eſpied that wicked one, Antichriſt, man of ſin, in ſaying, *And I ſaw*; who in regard of the tyrannous power and bloodie uſe of the unbridled juriſdiction that ſhould be given him, he is here termed (as in holy Scriptures other Monarchs are) *A Beaſt*, that is to ſay, a kind of government, kingdome, dominion or power, exerciſed and acted by a ſucceſſion of tyrannous, bloody and beaſtly men.

And

And albeit his perfection in evill ſtood yet aloof, and was very far off, young and tender, as lying in ſwathing clouts; yet the Apoſtle deſcrieth him, as it were through a chink, in ſaying, *coming up*. For after the tranſlation of the Empire, and that now Ethnick Rome began to play the Chriſtian, he was well-nigh an hundred yeers cloſely creeping and climbing up, before he could advance his curſed head and claim of ſupereminencie. Concerning which ambitious puffe of vain prioritie, ſo fair and evident mention is made in the monuments of time, that the incredible boldneſſe of the adverſarie is no leſſe marvellous then his incurable blindneſſe, that hath ſo long time ſtumbled at this ſtone, and ſo often ſpurred us by way of vaunting, to ſhew them (if we dare or can) when this apoſtaſie of Antichriſt took her riſe and firſt commencement: which daring vaunt of theirs, the holy Ghoſt tripping over as a thing which is or ought to be known unto us, namely, that the horn of Antichriſt and his apoſtaſie did then firſt ſprout out, when his Church firſt obtained at the Dragons hand prioritie of place, ſuffrage and cenſure over all. For as the tree puls up the creeping ivie, ſo the primacie of the Church of Rome pulled up the aſpiring ſupremacie of the Biſhop thereof;

which

which Church preheminence and prelation (after long ruffling and ſhouldring) was firſt obtained at the hands of *Honorius* (though afterwards upon greater concertation and daggers drawing, it was by other Ceſars and Kings confirmed, renewed and ampliated) who by the advantage of the weakneſſe and death of his elder brother *Arcadius*, having obtained power and protectorſhip Eaſt and Weſt, ſubjected the Church of the Eaſt Empire (which moſt withſtood the Weſt and Romane ſupremacie) with all other Churches whatſoever, to the Church and See of Rome, at the inſtant ſuit and importunitie of the now Biſhop of Rome, whoſe name was then *Innocent* the firſt, in the firſt yeer of his creation, and in the yeer of Redemption 406.

But the holy Ghoſt (I ſay) paſſing over the punctuall and exact moment of time, when the egge of Antichriſt and his Apoſtaſie was firſt laid, as otherwhere ſufficiently preſerved unto us, proceedeth to detect the place where and from whence he ſhould ariſe, ſaying, that he ſaw him lift up his hardie head *from the ſea*, meaning *by the ſea*, as in the ſixteenth of this propheſie, the furging, tumbling and raging Sea and Citie of Rome, where alſo by a like loquution he calleth all kingdoms ſubjected to her by the name

name of *rivers*. And that this Beaſt ſhould thence ariſe, and there (and not elſewhere) keep court and reſidence, the Spirit proveth by an argument drawn from the ſhape and proportion of the Beaſt, for he had the ſeven heads and ten horns of the Dragon, meaning that he ſhould ſit upon the Dragons hils, and reign in and over the Dragons citie, and aray himſelf with the ſpoils of the world, and hold in ſubjection the Kings and States on earth, as the Dragon did; for ſo much the Spirit intendeth in ſaying, *having ſeven heads and ten horns*. And leſt the unwarie Reader ſhould miſtake this great Antichriſt for that great Dragon, or this Beaſts ſupremacie and his peſtilent ſucceſſion for that Beaſts ſupereminencie and his execrable tail (as many unwarily have done) the holy Ghoſt in emblazoning his coat, giveth him a moſt exquiſite difference, in ſaying that he wore his *diadems*, not upon his heads, as the Dragon did, but upon his horns; ſignifying thereby, that he ſhould not come to his Crown and vain-glory by the ſtrength of his ſword, his Leaders and his legions, as the Dragon did, but by the baſe and voluntarie ſubmiſſion of all ſuch Ceſars, Kings and Princes as ſhould with one counſell and force, deliver up their authoritie and power ſecular to the devotion and pleaſure of the Beaſt;

Beaſt; and therefore the Spirit crowneth, not his heads, but his horns, ſaying, *and upon his horns ten diadems.* And concluding ſheweth (even by his head-attire) how far unlike this Dragons High-Prieſt of Rome, was and ſhould be to the Lords High-prieſt of Jeruſalem, who (inſtead of having his head-attire emblemiſhed with *holineſſe to the Lord*, as had his ſervant *Aaron*) ſhould have his head-peece beſlubbered with names of blaſphemie, *and upon his heads names of blaſphemie*, whereof proof is made in the ſixth verſe following.

Verſe 2. *And the Beaſt which I ſaw was like to a Leopard, and his feet as a Bear, and his mouth as the mouth of a Lion, and the Dragon gave him his own force, and his throne, and great power.*

AND foraſmuch as the Apoſtle fore-ſaw that this Beaſt ſhould be a far greater adverſarie, and a far longer perſecuter of the Church of God then any of the Monarchies which did ariſe afore him; he ſhaped him an outſide anſwerable to his inward making, framing his parts of the moſt notable perſecuters that ever were; as concluding him for his extraordinarie wickedneſſe *the odde fellow*, the totall ſum and very accompliſhment of all other. And

And first for his presumption, in extolling himself above the Prince of the Covenant, defouling his sanctuary, desolating his sacrifice, burning his statutes, and inforcing the humble and meek to the abnegation of the truth, by blood, fire, strappadoes, and such like exquisite torments; the Spirit resembleth him to his arch-type *Antiochus* descended from the Monarch of Greece, here (as in *Daniel*) deciphered by a Leopard, *And I saw the Beast like a Leopard.*

Secondly, in pride of life, in pomp and luxurie, the Spirit equalleth him with the Monarch of Persia, and likeneth his arrogant and voluptuous gate to her ten Kings, here (as in *Daniel*) deciphered by a Beare, *And his feet as of a Bear.*

Thirdly, the holy Ghost ascribeth unto him the proud, prophane and cursed mouth of the Monarch of Babylon, in commanding the dwellers on earth (upon pain of fire and fornace) to adore his golden Idol, which he had dedicated with cornets, sackbuts, psalteries, dulcimers; which also the Spirit covereth (as *Daniel* doth) under the mask of a Lion, *And his mouth as the mouth of a Lion.*

And last of all, lest haply he should be least beholding unto his *Bella Nympha*, his deerest Lady and mistris of Rome, the holy Ghost saith, that the love of his Patroness

the

the Dragon, was equall to the love of a father towards his ſon; for ſhe made him heir apparent, and Lord of her Empire, ſubjecting all things to the feet of his cenſure, and confirming unto him her throne and palace of Lateran, with all the demeſnes and glory of Latium, as one of his own alſo noteth, *Latiumque relinquit Chriſto, & Romuleam ſeptem cum collibus urbem.*

Verſe 3. *And I ſaw one of his heads as it were ſlain to death, but the wound of his death was cured, and all the earth was in admiration after the Beaſt.*

AND preſently after this great Antichriſt was riſen, the Apoſtle foreſaw ſuch a wound given to one of his heads, that the Beaſt was in eminent danger to be ſtricken down again, and ſlain in the very egge; for ſo much the Spirit noteth in ſaying, *And I ſaw one of his heads as it were ſlain to death.* For the better opening of which wound, we muſt not onely remember the Beaſt hath ſeven heads, but we muſt alſo ſtep a little forward, and crave the aſſiſtance of the ſeventeenth Chapter concerning the interpretation of the ſeven heads, which ſaith, that *the ſeven heads are ſeven hils, and they are alſo ſeven Kings*; diſcovering the true ſeat and ſitua-

tion

tion of the citie of Rome, where Antichriſt ſhould keep his court and reſidence, by the *ſeven hils.*

And by the *ſeven Kings* the ſeven Monarchies, which from the beginning of the world to this day have ſucceſſively riſen and reigned over the earth, of which ſeven, the Aſſyrian monarchie was the firſt, and the Romane the ſixth, of both which and their pue-fellows, is further revealed in the 17. Chapter following. Mean time we are here to obſerve, that as the holy Ghoſt doth therfore call his ſeven heads by the name of ſeven hils, becauſe the ſeat of Antichriſt ſhould be there, and not elſewhere placed and planted; ſo he nameth them alſo *ſeven Kings*, becauſe the power of Antichriſt ſhould be an extraordinarie ſoveraigntie, compounded of ſuch ſpirituall and temporall claims and juriſdictions, as ſhould be equivalent in preſumption and prophanation, to all the tranſgreſſions of the ſeven Monarchies, which from the beginning hitherunto have blaſphemed God, and corrupted his world.

This foundation laid, doth ſhew, that this deadly wound given to one of his heads, which (as after appeareth) was the wound of a ſword, cannot be meant of any one of his heads after the firſt ſignification, as they

are hils, but as they are Kings, and ſubject to the ſword: and ſo by conſequence intendeth that one of his Imperiall heads, and namely his faire *Adonis*, his minion, lord and maſter of Rome, of whom hee had ſo lately received his breath and being, was ſo deadly wounded, as that the Beaſt himſelfe thereby was in great danger of extinction. Thus having found the head, let us looke unto the wound, that ſo wee may the better diſcerne the great danger the Beaſt was in; delivered in theſe words, *as it were ſlaine to death*. This deadly wound was given and driven home to the head, by the ſword & incurſion of the Weſt Gothes, under the leading of *Alaricus*, who in the nineteenth yeare of *Ceſar Honorius* (of whom the Beaſt ſome foure yeares before had received his life) entred Italy, and gave ſuch a deadly ſtroke unto his powerfull part, that for very feare the Beaſt lockt himſelfe up in his den at Ravenna, while the enemy ript up the ſtreets of his Imperiall citie, filling them with famine, fire and ſword; which night of woe, or rather beginning of her wofull night, made an ancient friend of hers, who in her youth did love her over well, to bewaile and bind up her deadly wounded head, with an old Ballad, after the tune of the burning of Troy.

Quis eludem illius noctis, quis funera fando

Explicet aut poſſit lachrymis æquare labores?
Vrbs antiqua ruit multos dominata per annos.

And having thus mortally wounded the head of the Beaſt (in the yeare of ſalvation 410. and 1157. yeares after *Romulus* had raiſed her walls with his brothers blood) proceeded to ſeize upon the reſt of his dignities, havocking and burning his chiefeſt honours, Latium, Campania, Apulia, Lucania, Calabria, where raging and deviſing how to extermine the power of the Empire for ever, & to ſpread his glory over all, was by ſudden death blotted out, leaving his purpoſe and his Army Royall to his wives brother *Ataulphus*, who in like raging haſt and fury returned to Rome, with an obſtinate intent and reſolution to obliterate the ancient name of Rome for ever, and to call her (in honour of his people) *Gothia*, or after his own name *Ataulpha*; which counſell and purpoſe of his, had it beene effected, ſir Antichriſt with all his primacies and ſupremacies had bid us good night long ago; and all his gainefull enterludes of *Fides veſtra*, and *Ne deficiat fides tua*, and *Paſce oves*, and *Tibi dabo claves*, and *Quorum remiſeritis*, with all his peſtilent painted traine of ſucceſſion, had beene daſht in repeating, before ever they had come on ſtage. But to the end this recovery might bee the plague-ſore of

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the earth, his deadly wound was healed, as the Spirit ſaith, *but the wound of his death was cured*. For by the pleaſing prayers and ſubtill interceſſions of the Emperours ſiſter *Placidia*, whoſe beautie and body was eſpouſed to *Ataulphus*, for ſuch a time his furie was averted, and his deſigne diſſolved, and himſelfe not onely content at her amorous mediation to grant the citie of Rome pardon for her name, but alſo to leave her eclipſed and dying honour, with all her Italy, to her ſtupified *Honorius*, who for feare was crept into his earth at Ravenna; and taking his ſpouſe *Placidia* with ſuch dower as himſelfe liſted, departed Italy, and pitched his tabernacle in France, then one of the chiefeſt provinces of the Weſt Empire. And to this plaiſter the Spirit pointeth, in ſaying, *but the wound of his death was cured.*

And the holy Ghoſt foreſeeing the greatneſſe of the Beaſts power to come, which was yet but like unto his ſin; and how that Satan his creator, who had formed him after the image and perfection of his owne wickedneſſe, ſhould afford him ſuch letters commendatory to all the world, which naturally loveth wicked inventions, that the primacie of his Church and ſupremacie of his perſon ſhould overſpread all, and obtaine

the praise of the earth; concludeth of him in this manner, *And all the earth was in admiration of the Beast.*

Verse 4. *And they adored the Dragon which gave power to the Beast; and they adored the Beast, saying, Who is like unto the Beast, or who may warre with him?*

AND the children of misbeliefe ascribed to the Dragon inhibited honours, decking his heathenish Christendom with names of holy, and most holy, titles due to God alone; and they adored his execrable inventions and Doctrines of divells, worshipping and divifying his uncircumcised traine of Cesars, who had granted unto Antichrist such power incomparable & uncontrolable jurisdiction, which the Spirit anatomiseth in these words, *And they adored the Dragon which gave power to the Beast.*

And as in evill there is no meane, so these children of unbeliefe went on, and bestowed like titles & magnifications upon this base and vile Antichrist, who as the Prophet long agoe foretold us, by policie should prosper, and by peace destroy many, and strike his adorers with such a spirituall drunkennesse, that they should not onely hang their gold, but their faith also upon him, and verily be-

Dan. 8.

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leeve that this vile and deſpicable Antichriſt, Delegate to *Romulus*, and Deputie to *Ceſar*, was Vicar to the Lamb, and Succeſſor to *Peter*. And thus rejoycing over the error of their owne fantaſie, ſhould with *Pigmalion* admire and dote upon the idoll of their owne carving, and falling downe ſhould adore and crie with that drunken King, *Great art thou, O Bell, and in thee is no deceit*: which occaſioneth the Spirit (in deteſtation of their madneſſe) to diſcloſe their ſhame, ſaying, *And they adored the Beaſt, and ſaid, Who is like unto the Beaſt, or who may warre with him?*

Verſe 5. *And there was given to it a mouth, ſpeaking great things and blaſphemies, and power was given to it to worke fortie two moneths.*

AND as the Dragon did bequeath unto Antichriſt his throne and his power in ſo large and ample manner, that his prieſtly key was in cutting and killing ſo like the Dragons ſword, that he that is wiſe may eaſily perceive one craftſman made them both: ſo Satan the maſter and ſeducer of them both, endowed his Antichriſt with mouth and lips ſo like his owne, that whoſo heares him open, may truely ſay, *quam ſimi-*

les habent labra lactucæ, like lips like lettice; at which the Spirit pointeth, in ſaying, *And there was given to it a mouth*; and proveth it by an argument drawne from the fruit of his lips, *ſpeaking great things and blaſphemies.* Whereof the Prophet *Daniel* alſo inditeth him, foretelling that he ſhould open his execrable mouth, and ſpeake words againſt the moſt High; of which preſumptuous and blaſphemous magniloquence the holy Ghoſt arraigneth him more particularly in the verſe following.

Dan. 7.

And the Prophet alſo further reporteth, that *times and lawes and great power ſhould bee given into his hand, for a time and times, and the dividing of a time*; butting and bounding his tyrannous reigne & government within the ſelfe ſame circle and period, as here the Spirit doth, by another like propheticall conſtruction, ſaying, *And power was given unto it to worke forty two moneths.*

Dan. 7.

Verſe 6. *And hee opened his mouth unto Blaſphemie againſt God, to blaſpheme his name, & tabernacle, and thoſe which dwell in heaven.*

IN diſcovering the blaſphemous mouth of Antichriſt, the holy Ghoſt doth firſt and principally challenge him for preſuming to lay

lay hand upon his divine & ſpiritual ſword, and to weare the name and title of Vicar to the Lambe, which title, name, and honour is onely due to the Spirit of the Lamb, the only moderator, comforter, and commander of all the Lambs affaires & forces in heaven and in earth: and of this principall blaſphemie the Apoſtle comdemneth him, in ſaying, *And hee opened his mouth unto blaſpemy againſt God.*

Next, the Lord challengeth him for preſuming to blaſpheme the word of God, ſuperadvancing his whoriſh Church above the divine eternall teſtimonie, in and by which the Son of God is named and known; which contumely offered to his moſt holy word, the Lord accounteth as done to himſelfe and his moſt holy name; for ſo the holy Ghoſt ſpeaking of that Lord that is faithfull and true, who who with juſtice judgeth and fighteth, ſaith, that *hee was cloathed with a garment ſprinkled with blood, and his name is called, The Word of God.* The pourtraiture of which divine and eſſentiall Word, is the ingraven Scripture of his moſt holy and written word, and of this blaſphemie the Spirit inditeth him in theſe words, *to blaſpheme his name.* Leſſe marvell then if like a raging flood, downe bearing all before him, and overflowing all

bankes

bankes of obedience towards God, hee dare extoll his curſed head above all that is called or named God, that is to ſay, all magiſtracie, authoritie and power ſecular, which by Gods owne ordinance and commandement, is the onely true, lively & immediate repreſentation of his own perſon, juſtice and governement here on earth, in & over all temporall cauſes and perſons, as well Eccleſiaſticall as civill, of which high treaſon one Apoſtle alſo convinceth him, 2 Theſſ. 2.

No marvell then, if thus daring to blaſpheme the Lord of the houſe and his annointed Deputies, hee dare blaſpheme the houſe of God, wherein his name is honored, curſing, reviling and reputing it a houſe of ſchiſmatiques, heretiques, excommunicates; which blaſphemous & undeſerved wrong, the holy Ghoſt layeth to his charge, in theſe words, *and his tabernacle.*

And laſt of all, to ſhew that there is neither end nor meaſure in his blacke, preſumptuous and blaſphemous mouth, the Spirit further chargeth him with blaſpheming the Saints and ſervants of God deceaſed, curſing, reviling and condemning their doctrine, and yet bleſſing, adoring and erecting their ſhadowes, ſepulchers and ſhrines, for mediators, interceſſors and reconciliators between God and the ſinner; like their curſed fore-

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elders the Iſraelites, who boaſted in the deſcent of their Father *Abraham*, and yet blaſphemed the faith of *Abraham* their father, of which blaſphemous and indicible contumely againſt the Son of God and his moſt holy Spirit, the Apoſtle condemneth him, ſaying, *And thoſe that dwell in heaven.*

Verſe 7. *And it was given unto him to make battell with the Saints, and to overcome them; and power was given him upon every people, tribe, tongue, and nation.*

AND as after lightning followeth thunder, ſo after Antichriſts, blaſphemie followeth his perſecution, as the Spirit teſtifieth, ſaying, *And it was given him to bid battell to the Saints*; which the Prophet *Daniel* by way of expoſition alſo plainly ſetteth forth, ſaying, *that hee ſhould murther and conſume the Saints and ſervants of the moſt High, and with the curſed Philiſtins ſhould make his feſtivals of Samſons afflictions.*

And in further amplification of this his carnificious furie, the Spirit ſetteth forth the largeneſſe of his charter and commiſſion, by an exceſſive loquution, foretelling us that it ſhould be ſo large and generall, that the fire of his prophane and ſycophanticall keys ſhould take hold upon every nation & tribe;

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as if wee pleaſe to caſt an eye upon the time paſt, & conferre what he had, with what he hath, we ſhall eaſily diſcerne the meaning of the holy Ghoſt in theſe words, *And power and given him upon every Tribe, people, tongue, was nation.*

Verſe 8. *And all that inhabit the earth adored it, whoſe names bee not written in the booke of life, of the Lamb which was ſlaine from the beginning of the world.*

THe holy Ghoſt having in the former part of this Chapter diſcovered the birth, place, perſon, power, blaſphemie and perſecution of Antichriſt, deſcendeth now to the deſcription of his creatures and devotaries, foretelling us that they ſhould bee ſuch onely (for unto ſuch onely the particle *all* is here reſtrained) as have their portion and intereſt in this life, whoſe pietie, heaven, hope and glory is here, and not elſewhere; which kind of out and overcaſt Chriſtians, the Spirit deſcribeth by a periphraſis moſt proper to their naturall and inbred diſpoſition, ſaying, they are *thoſe that inhabit the earth*; therein diſcovering them as by a difference diviſive from ſuch as are the Lords pilgrims and ſtrangers on earth, having here no permanent abode or place of reſt, but ſeeking

king the things which are above, attended with patience the revelation of a life and citie to come, not made with hands, where their Lord and their Redeemer liveth.

And the Spirit proceeding ſheweth further, the ſupreme, hidden and unperceivable reaſon why the adorers of Antichriſt thus defiled the ornaments of their calling, and why they loved lyes more then truth, the Beaſts penance more then Gods repentance, the Beaſts beliefe more then faith towards God; the Beaſts miſerable merits, more then the fruits of the Spirit, hatred of ſinne and love of God, becauſe (as holy *David* ſaith) *they were not found in the Lords record, nor written with the righteous*: for ſo much the Spirit unfoldeth, ſaying, *whoſe names be not written in the booke of life, of the Lamb which was ſlaine from the beginning of the world.*

Verſe 9. *If any man have an eare, let him heare.*

THe Apoſtle having ſufficiently deciphered the nature and cariage of Antichriſt and his creatures, commeth now to diſcover his reward and judgement, which howſoever it tarry little or long, is of neceſſity the reward of ſinne. But before the Spirit draweth out his ſword, it pleaſeth him in his

his accuſtomed mercie to awake his Church and her enemies, and to move them to a feare and reverent attention, by a generall ſummons, proclaiming, *If any man have an eare, let him heare.*

Verſe 10. *Hee that ſhall leade into captivity, goeth into captivity; and he that ſhall kill with the ſword, muſt be killed with the ſword; here is the patience and the faith of the Saints.*

THe holy Ghoſt in this verſe calleth Antichriſt to the Barre, and ſets him before the world, for the very *bee*, on whom the wrath of God and his heavie diſpleaſure is to be executed. For hee, who under colour and pretence of weeding out and rooting up of heretiques, hath brought into the Church captivity, inquiſitions, tortures and torments, to the horrible murther and ſlaughter of the Saints, when in ſuch caſes (notwithſtanding) hee had neither precept nor example in the life of the Lamb or his Apoſtles ſo to doe; *hee*, even hee, ſaith the Lord, is that partie, againſt whom this juſt judgement of taliation is laid up in ſtore to be executed upon him in that day, when the Lord ſhall bring againe the captivity of his Church, which for their ſins he hath given up to the ſword and furie of the Beaſt,

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untill ſhee have borne the burthen of her ſhame, and (as the Prophet ſaith) renewed her beauty by her ſorrowes, and her glory by her perſecutions; and then ſhall be fulfilled that which was ſpoken by the Prophet, *Woe to thee that ſpoyledſt, and waſt not ſpoyled; and didſt deale wickedly, when they did not wickedly againſt thee: for when thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled; and when thy ſin is ended, thou ſhalt be rewarded*; as here alſo the Spirit denounceth, conteſting that God ſhall ſcourge him with his own inventions, and repay him home in his owne coine, ſaying, *He that ſhall leade into captivitie ſhall goe into Captivity and he that ſhall kill, ſhall be killed.* Ezek. 39. Eſa. 33.

And in conſolation of the Spouſe, concludeth, that howſoever Antichriſt and his Delegates fooliſhly thought, by afflicting the Church, to deſtroy the Church, yet in her afflictions conſiſteth the very ſtrength and approbation of her children; for by the things they ſuffer, they learne obedience, and through patience their faith is conſecrated, by the which they are perfected and made inheritable of the promiſe of God: all which mercie and favour is commended unto them under the hand & ſeale of afflictions, by which their mad and drunken adverſaries thought to conſume them, and like fooles did not conſider that as the workman doth

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ſquare the ſtone by ſtrokes, and as the ſnake doth caſt his old skinne by paſſing through ſharpe ſtones, ſo the Lord doth renew his Spouſe by ſtripes, and bruſheth off her old affections by paſſing her through the aſperitie of tribulation; which holy and hidden conſideration, cauſeth the Spirit to honour the ſufferings of the Saints ſo highly, as to aſcribe unto them the chiefeſt ſtayes and ſupportations of their precious hope and calling, namely, *patience* and *faith*, ſaying, *here is the patience and faith of the Saints.*

Verſe 11. *And I ſaw another Beaſt comming up from the earth, and he had two hornes like the Lamb, but he ſpake like the Dragon.*

THe holy Ghoſt in the verſe foregoing, having pronounced ſentence of death againſt Antichriſt, before hee comes to the execution thereof, deſcendeth to the arraignment and condemnation of his Clergie, that ſo they may be carted to the valley of Hinnom both together, whom the Lord here figureth under the name of the Beaſt, ſaying, *And I ſaw another Beaſt*; comprehending under the ſingular number of *one Beaſt*, by a manner of ſpeech common to the holy Scriptures, the whole corporation and univerſitie of falſe and lying teachers, who from

from the first Eremite, Hypocrite, Father, Priest, Monk, Frier, to the last trumping & vagabond Iesuite, have avouched the honour and adoration of Antichrist. And is most aptly deciphered by their earthly, sensuall, and divellish minds, in pointing to their countrey and place of extraction, whence and where such weedes doe grow, saying, *come up from the earth.* And commendeth their making and acquaintance to us, by two exquisite tokens, the one their person, the other their Doctrine. Touching their shape and person, the Spirit saith, that it was in robe and exteriour appearance the very face and countenance of the Lamb, deckt & garnished with his owne two hornes, to wit, the law and the Gospel, wherewith the Lamb doth save and kill; for so the Spirit staith, *And he had two hornes like the Lamb.*

But as concerning the use and force of the hornes, the Spirit saith, they were therein so contrary to the Lamb, that when they did open, either to teach the Law or preach the Gospel, they spake and taught like the Dragons Doctors, and like the Priests of Jupiter, teaching and preaching unto the children of the world, that they ought to worship the God of heaven, as the Dragons Priests had taught their fathers to worship the gods of the heathen. Which detestable propha-

phanation of the worship of God, and prepostrous adoration of his name, the Spirit detecteth, in saying, *but he spake like the Dragon.*

Verse 12. *And all the power of the first Beast hee did in his sight, and he made the earth and the inhabitants therein to adore the first Beast, whose wound of death was cured.*

BY the power of the first Beast, is meant the purpose and plot of the Dragon for the upholding and establishment of their false and godlesse religion, to the prophanation and extinction of the true worship and service of God; which forasmuch as he could not effect by force and open enmitie, I meane by the bloody persecutions of his prophane and Ethnick Cesars, he did devise to put a new string to his old bow, and to worke it out by fraud and falshood of friends, and thereupon perswaded his Ethnicke Cesars, that in policie it was the best to play Christians, forasmuch as the world was now so given, as *Jupiter* with all his idols must needs give place to Christ, because most voyces went that way.

And the better to bring the mystery of iniquity to passe, he caused his new Christened Cesars to set up a race of Sycophanticall, high

high & princely Prieſts, who under colour of protecting the affaires of the Lambe, ſhould cunningly clap *Iupiters* coat upon the Lambs back, and beſtow all the ceremonies & rituals of *Iupiter* & his idols upon Chriſt; that ſo by turning *Iupiters* worſhip into Chriſtianiſme, he might turne the worſhip of God into Paganiſme & idolatry, and that ſo he might at the leaſt prophane and deſolate the true worſhip of the true God, whoſe Majeſty and truth of deitie they could no way blemiſh.

And for the better ſucceſſe in this their project, ſhould cauſe to be erected throughout all kingdomes and nations, certaine Covents & ſwarmes of falſe, ungodly & proſtituted Clerks, who by avouching & maintaining againſt all comers, that Antichriſts name is *Simon Peter*; and that the ſupremacie his Ceſars & his Kings gave him, is the very keyes of heaven and hell, which the Lambe committed to the diſpuſation of his Saints and ſervants; and that the throne and ſeate of wickedneſſe, is *Peters* Chaire and Sea Apoſtolique; and that the execrable forme of *Iupiters* worſhip, wherein his Lords and Ceſars delighted, is the very true worſhip and ſervice of God, which the Lambe and his Apoſtles delivered.

And by theſe miſts, legerdemains, and new editions of old idolatry, ſhould eſta-

bliſh in the ſight of Antichriſt, the ſelfe ſame prophanation and devout impiety which his anteceſſors the Ceſars ſo ardently embraced; for ſo much the Spirit rippeth up, in ſaying, *And all the power of the firſt Beaſt he did in the ſight of Antichriſt:* and thereby ſo ſtrongly deluded and ſeduced the children of diſobedience (moſt properly here, as elſewhere, deſcribed by the name of *the earth and the inhabitants therein*) that they loathed the ſacrifices of the God of heaven, and refuſed to worſhip as the Lord commanded, and choſe rather (as the Spirit ſaith) to adore the firſt Beaſt, that is to ſay, to worſhip the God of their fathers, as the Dragon commanded them, juſt after the preſcription of his Ceſars and manner of the heathen.

And that we may the better diſcerne from whom thoſe Proctors of Don Antichriſt borrowed this their abominable Church-ſervice, the Spirit remembreth the repaired wound of their maſters creditors pate, mentioned in the third verſe, *whoſe wound of death was cured.*

Verſe 13. *And he did many ſignes, ſo that hee made fire to come downe from heaven to the earth, in the ſight of men.*

THe holy Ghoſt having arraigned and condemned the Clergie of Antichriſt touching

touching their doctrine, proceedeth further to detect their abomination and forgerie, in ſeeking to confirme their falſe doctrine by lying ſignes and workes of wonder; condemning therein, firſt their vanitie; ſecondly their preſumption. For as nothing can be more vaine and ungodly, then to ſeeke by lying ſignes and wonders to confirme the doctrine of the Lambe and his ſervants, which is all ſufficiently eſtabliſhed by their owne magnificent and divine miracles, unto which the Church of God upon her allegiance is enjoyned to ſubſcribe: ſo nothing can be more preſumptuous and wicked, then to attempt by ſignes and wonders the confirmation of any other doctrine then that which the Lamb and his two witneſſes have ſealed and delivered unto us, according to the ſtatute of God, Deut. 13.

And though their ſignes were many, as the Spirit reporteth, ſaying, *And he did many ſignes*; yet were they but forgeries and lies, not wrought in truth and dignitie, but in falſhood and fallacie, as our Lord himſelfe and his ſervant *Paul* foretold us, Mat. 24. 2 Theſ. 2. In which regard the holy Ghoſt ſquaring the miracles of theſe exorciſts after the rule of their doctrine, which was in ſhew the Lambs, but in truth the divels; calleth alſo their lying ſignes, heaven-

ly fires, ſaying, *ſo that hee made fire to come downe from heaven to the earth, in the ſight of men*: not that they were in deed and in truth ſo, but that they ſeemed ſo to be in the eyes of men, becauſe they were wrought by theſe vagabond exorciſts, under a pretended & colourable imitation of the name of the Lord Jeſus, who of all heavenly powers and fires is the true Lord & ſoveraigne commander; ſo that theſe Clerks of Antichriſt might be ſutable in their wickedneſſe, that as their doctrin was oppoſite to the truth of Chriſt, ſo their wonders might contrary the power of Chriſt, by a colourable imitation of the miracles of Chriſt, and might bee a true and perfect depravation of the ſame.

Verſe 14. *And he ſeduced the inhabitants on the earth, through the ſignes which were given him to doe in the ſight of the Beaſt, ſaying unto them that dwell on the earth, that they ſhould make the image of the Beaſt which had the ſtroke of the ſword and liveth.*

AND the Spirit further diſcloſing the happie ſucceſſe of theſe unhappie brokers and ſlaves of Antichriſt touching their miſts and miracles, foretelleth us, that as the firſt *Elias* by the miracles of heavenly fire did induce and draw the good unto the feare

feare of God, ſo theſe impoſters of Antichriſt, by the lure of their falſe & lying fires, ſhould ſeduce and draw all dung-hill and earthly minded men from the feare of God, in ſuch ſure and devoted ſort, as that they ſhould perſwade them to make the picture and image of the Beaſts religion, and to embrace & erect ſuch a Chriſtianiſme, as ſhould in all points counterfeit and repreſent the Paganiſme of the Dragon; attiring and decking *Iupiters* prophanation with the holy and honorable names of God, Jeſus, Spirit, Scriptures, Church, Sacraments, Saints, &c. like excellent Comedians who decke themſelves with Crowns, Scepters, purples, and repreſentations of Kings, when as indeede they are but the idleſt and baſeſt of the people. And as the Lord commanded his ſervant *Moſes* to erect ſuch a tabernacle of witneſſe here on earth, as ſhould be in all points after the Idea, modell and platforme of that divine & eternal Tabernacle which he ſaw in the mount: ſo Antichriſt (Lord of miſrule) commanded his propudious Clergie to cauſe al people nations & kingdoms to ſet up ſuch a Chriſtianity as ſhould in all points anſwer the Idea, model & platform of that prophane and execrable heatheniſme wherewith he ſaw the Gentiles enamoured; and hereby ſo ſtrongly ſeduced the inhabitants on earth,

that they verily thought the myſterie of Iniquitie to be pure and undefiled Chriſtianity, and that the abomination of deſolation, foreſpoken by *Daniel* the Prophet, is the only true, ancient, Catholique and Apoſtolique religion; teaching them that periſh by conſenting unto lies, that they ought to worſhip God as the Gentiles did worſhip *Iupiter*; perſwading them that as the Gentiles had their *Aræ*, ſo Chriſtians muſt have their Altars; and as the heathen had their bloody ſacrifices, ſo Chriſtians muſt have their unbloody ſacrifices, and offer bread and wine to God, as the heathen did to *Ceres* and *Bacchus*; and as the Pagans had their *Pontifex maximus* ſo Chriſtians muſt have their Pope; and as Ethnicks had their *Sacerdotes*, ſo muſt Chriſtians have their Prieſts; and as the Gentiles had their gods and goddeſſes, ſo muſt Criſtians have their he Saints and ſhee ſaints; and as the Dragon had his Pantheon, ſo Antichriſt muſt have his All-Saints; and as the heathen had their idols, ſo Chriſtans muſt have their images; and as the Pagans did conſecrate their Temples to Idols, ſo *Chriſtians* muſt dedicate their Churches to Saints; and as the Ethnicks had their ſupplications, ſo Chriſtians muſt have their proceſſions; and as the Gentiles had their luſtrations, ſo Chriſtians muſt have their ho-

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ly water; and as the Dragon in his Church-ſervice had his *Cerei*, ſo Antichriſt in his Church-ſervice muſt have candles; and as the Dragon had his *Acerræ* or *Thuribles*, ſo Antichriſt muſt have his Cenſors; and as the Dragon had his Novendiall ſacrifices, ſo muſt Antichriſt have his Maſſes of *Requiem*; and as the Dragon had his Hecatombes, ſo Antichriſt muſt have his Trentals; and as the Dragon had his Colledges *Sodalium* and *Arvalium fratrum*, ſo muſt Antichriſt have his Cloiſters of Monks and Friers; and as the Dragon had his Veſtals, ſo Antichriſt muſt have his Nunnes and Sanctimonials; and as the Dragon did celebrate the birth-dayes of his *Ceſars*, ſo Antichriſt muſt ſolemnize the nativitie of his Saints; and as the Dragon had his Annals, ſo muſt Antichriſt have his Legends; and as the Dragon had his ſecular Spectacles, ſo Antichriſt muſt have his Jubilees; and as the Dragon had his Bacchanals, ſo Antichriſt muſt have his Carnivals; and as the Dragon had his Lupanaries, ſo muſt Antichriſt have his Stewes; and as the Dragon had his inchanters, ſo Antichriſt muſt have his exorciſts; and as the Dragon had his *Aſyla*, ſo Antichriſt muſt have his Sanctuaries; and as the Dragon had his Exequies and Parentals, ſo Antichriſt muſt have his Dirges and his *de profundis*; and

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as the Dragon had his *comitia centuriata*, ſo Antichriſt muſt have his Councels œcumenicall; and as the Beaſt had his *comitia curiata*, ſo Antichriſt muſt have his Councels provinciall; and as the Dragon did divifie his *Ceſars*, ſo muſt Antichriſt canonize his Saints; and as the Dragon enacted civill lawes, ſo Antichriſt muſt enact Canon lawes; and as the Dragon had his Imperiall reſcripts, ſo Antichriſt muſt have his Decretal Epiſtles; and as the Dragon his Tribunitial interceſſions, ſo Antichriſt muſt have his uncontrollable interdictions; and as the Dragon had and uſed his preſcriptions, ſo Antichriſt muſt have and uſe his excommunications; and as that Beaſt commanded his heathen to pleaſe their goddeſſe *Iuno* with *cane vota libens*, ſo this Beaſt commanded Chriſtians to pleaſe their God with vowes; and as the Dragon had his *Triceps Hecate*, ſo Antichriſt muſt have his tripie *tiara*, to ſignifie his triple pretended juriſdiction; and as the Dragon had his *Hexapboron*, ſo muſt Antichriſt be carried up and downe; briefly, as the Dragons Prieſts did teach the heathen to worſhip *Iupiter* as God, ſo Antichriſts Clergie muſt teach their Chriſtians to worſhip God as *Iupiter*; and looke what forme of religion, what maner of life the Dragon led, the ſame muſt Antichriſt in his perſon parallel and maintaine. And

And to the end we may undoubtedly diſcerne what and of whoſe image the Apoſtle ſpeaketh, the Spirit remembreth now the third time his recured wound, which here ſpeaking more plainly out, hee calleth *the ſtroke of a ſword*; not that it was the onely ſtroke, (for many ſwords did pierce the Dragon, as his had pierced many) but the firſt ſtroke of a ſword, which from the beginning and riſing of the Dragons Empire and regiment by Ceſars, did remeaſure the fury of the ſword upon his owne head and chaire of ſtate, as the Spirit noteth, ſaying, *Which had the ſtroke of the ſword, and liveth.*

Verſe 15. *And it was given to him to give ſpirit to the image of the Beaſt, and that the image of the Beaſt ſhould ſpeake, and ſhould make that whoſoever honored not the image of the Beaſt be ſlaine.*

AND ſuch art and perſwaſible power was given to thoſe inchanters and apoſtates of Antichriſt, that they inſuſed ſuch a quickning ſpirit, ſuch a life, giving animation into the Ethnicke dead and deſolate image of the Dragons religion, by gilding it over with the reverend, divine and honorable names of God omnipotent, Chriſt Ieſus the righteous, his holy Spirit, his precious blood, his ſacred word, his bleſſed Sacraments, &c. that

that they eaſily perſwaded the blear-eyed world to thinke and beleeve, that the execrable forme and image of *Jupiters* abomination, commanded by the Dragon and his Ceſars, was the very true worſhip and ſervice of God, commanded by the Lamb and his ſervants; and that the picture of *Iupiter Olympius* which their Lord *Epiphanes* had ſet up and placed in *Sanctum Sanctorum*, was the very Arke and propitiatory of God, ſet up and erected by *Moſes* his ſervant; and their abominable myſticall Maſſe, the ſacrifice of an unbloody Meſſias, made of bread of their owne baking (which their fathers the Patriarks, Prophets and Apoſtles never heard nor dreamed of) is a ſacrifice not Euchariſticall, but propitiatory, and ſo al-ſufficient for the atonement and reconciliation of God unto the ſinner, as if it were figured and ſealed in the precious blood of the Lord of the covenant; and that the horrible prophane and deteſtable ſupper of *Thyeſtes*, is the very true, holy and comfortable commemoration of the Lords love in giving his life for the children of the Church, and their thankfull communion and celebration of the ſame.

And by theſe and ſuch like inchantments, theſe Proctors of Antichriſt ſo baffled and blinded the Princes and Protectors of their ſynagogues,

ſynagogues, that they inzealed them to authorize and erect inquiſitions, executions, and torments againſt all ſuch as refuſe to honour and adore the idol-ſervice and deſolation of their *Antiochus*; and that all ſuch as do but mutter againſt the magnificence of their Church and her worſhip, which all the world adoreth, ſhould be accounted as *infœlix Lolium*, weeds, Lollards, heretiques, excommunicates, and ſonnes of death, to the admirable confirmation of the Spirits prediction in this place, ſaying, that *it was given to him to give ſuch ſpirit to the image of the Beaſt, that the image of the Beaſt ſhould ſpeak, and make that whoſoever honored not the image of the Beaſt, be ſlaine.*

Verſe 16. *And he ſhould make all, little and great, rich and poore, free and bond, to have a character in their right hand, or on their foreheads.*

AND the power of theſe proſtibulous Clerks was ſo catholique and univerſall, that they cauſed all kingdomes and nations (figured here by a numeration of their eſtates, conditions and callings, *little, great, rich, poore, bond, free,*) to confederate and unite themſelves by a reſolute and determinate purpoſe of beleeving and living after the

the lawes and preſcriptions of Antichriſt; which league of voluntary and reſolute ſubjection, the Spirit calleth *the character of the Beaſt*: for as unity and love in truth, and a reſolved purpoſe to live after the commandements of God, is the character and cogniſance of the Lamb; ſo unitie, conſpiration and banding againſt the truth, with reſolution to live after the traditions of Antichriſt, is the creſt and character of the Beaſt. Which profeſſion of obedience was ſo ſtudiouſly embraced, and with ſuch joy received of all the clients and creatures of Antichriſt, that the Spirit ſaith, they did no leſſe pride themſelves in their errors and abominations, then in the wearing of their bracelets and abillements, delivering it in manner of ſpeech uſuall with holy Scripture, when it intendeth to expreſſe an ardent and heartie affection approved both by word and action, by practiſe and profeſſion, as Deut. 6. 8. and 11. 18. where the holy Ghoſt uſeth the ſelfeſame phraſe, *in their right hand or on their foreheads.*

Verſe 17. *And that no man may buy or ſell but he that hath the Character or the name of the Beaſt, or the number of his name.*

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AND in further proofe that Antichriſt and his apoſtaticall Clergie ſhould drive the naile of their impiety home to the very head, the Spirit ſaith, that by them and meanes of their authority, it ſhould bee enacted, that none ſhould trade or live (for ſo much the inhibition of buying and ſelling doth inferre) but ſuch as acknowledge and adore the prerogative royall, religion and diſcipline of the Beaſt and his holy Catholique Church (for ſo by a figurative kind of blaſphemie ſhe muſt bee called) as is confirmed by Antichriſt himſelfe, then named *Martin* the fift, in his Bull directed to the Inquiſitors of hereticall pravitie (for ſo it pleaſeth him to terme the profeſſion of the truth) *nec domicilia habeant, nec larem foveant, nec contractus ineant, nec negotiationes & mercaturas exerceant, nec humanitatis ſolatia cum Chriſti fidelibus habeant, &c.* All which their domineering, rage or madnes, the holy Ghoſt by way of previſion moſt admirably epitomizeth in theſe words, *And that no man may buy or ſell,* (no one excepted out of the King of Babylons decree) ſave thoſe onely that carry his ſigning and fleſh-mark in their hands or hearts, as beaſts doe in their fells, meaning ſuch as under or aboveboord, privately or in publique, are obſtinately and reſolutely devoted to live and die

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as the Beaſt commandeth; which the Spirit unfoldeth in ſaying, *but hee that hath the character*, or are otherwiſe allied as it were by way of cognomination unto Antichriſt or his Church Catholique, and are hereafter cleped Papiſts or Catholiques, revealed in theſe words, *or the name of the Beaſt*; or laſt of all are found to adore within the very verge or liſts of his reigne and Empire Pontificiall, here butted and bounded within the circle and comprehenſion of theſe words, *or the number of his name*, of which more at large in the verſe following.

Verſe 18. *Here is wiſedome; he that hath underſtanding, let him count the number of the Beaſt, for it is the number of a man, and his number is ſix hundred ſixtie ſix.*

THe holy Ghoſt intending to reveale in this verſe the ſecret counſell and purpoſe of God concerning the period and finall end of Antichriſt and his Church-dominion, prepareth his Reader to attention by a little ſhort preface, intimating that it is the diſcovery of a myſtery and point of high underſtanding, ſaying, *here is wiſedome*; wherin leſt we ſhould over-raſhly judge (as many have done) the Spirit maketh choiſe of his auditors, and addeth for a barre, not he that will

will but he that can and hath underſtanding, let him audite and count the number of the Beaſt; *Hee that hath underſtanding, let him count the number of the Beaſt*; whom leſt wee ſhould imagine to be a ſpirit or other creature of ſtrange ſhape (as ſome have vainely phantaſed) the Spirit calleth him *a man*, ſaying, *for it is the number of a man*, comprehending by a Synecdoche under the word *man*, a ſucceſſive ſtate and kingdome of men, after the ſpeaking and ſtile of the Prophets: for ſo the Lord informed his ſervant *Moſes* to ſpeake, *Let my ſonne goe*, that is, let my people of Iſrael depart; and ſo in *Daniel*, under the forme and name of foure ſingular Beaſts, are deſigned foure ſeverall Monarchies, moſt of them containing a long ſucceſſion of many Monarchies, *The Ramme which thou ſaweſt are the Kings of the Medes and Perſians*: after which manner of ſpeaking, the Spirit ſpeaketh alſo in this place, and under the name of *a man* preſenteth unto us the whole race and ſucceſſion of men of ſinne, whoſe totall ſumme is one Antichriſt, the bounds and limits of whoſe dominion and tyranny, the holy Ghoſt impaleth within the circuit of a certaine ſure prefixed period and determinate number of yeares, ſaying, *and the number of him is ſixe hundred ſixtie ſix*. Wherein many, as well ancient as late wri-

Exod. 4.

Dan. 7.

Dan. 8.

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ters (as in the reſt) they have vainely imagined, that Antichriſt is one ſingular perſon, which muſt ſodainly ſtart up, and after three civill yeares and a halfe depart againe; and that he muſt bee by birth a Iew, and of the Tribe of *Dan*, when notwithſtanding thoſe curſed ſcatterbags have neither Tribe nor ſhadow of Tribe left amongſt them; and that he muſt reigne in Ieruſalem, of which Citie and Temple, there is not any one ſtone left upon another; and that he muſt kill *Enoch* and *Elias*, who are to appeare about the Kalends of Greece; with divers other ſuch legendary phantaſies, never meant nor ſent from God: ſo in this point alſo concerning the number of Antichriſt, they have given up an account ſo farre from the audite of truth, as nothing can be more. And as men that thought it worth the labour to finde a knot in a ruſh, ſo by a conceited framing and anagramming of letters, they have endeavored to find out ſuch a name as by characters might expreſs the number 666; and withall might ſomething ſquare either with the name, nature, blaſphemie, or reſidence of the Biſhops of Rome, as λατεινος, πειταν, ἀρνυμε for ἀρνυμαι, λαμπετης, ἐκκλησια ιταλικη, μαμμετης, ἀντιμος, *Remiith Adonikam, filius perditionis*, &c. whereunto alſo may bee added the conjectures of *John Wickliffe*, *John Bale*, *Francis Iunius*, men other-

otherwiſe of good and worthy memory in the Church of God; as alſo the conjectures of others as worthy and honorable as they, that have referred the number of 666. to the time of Antichriſts revealing and yeare of riſing, when notwithſtanding it is a ſtrange voyce, and not knowne to the eares of the Scriptures, for the word *number* to bee uſed for the beginning and riſing of any terme of time limited and predicted by the Prophets, but onely for the end, period, and determination thereof.

But if it were lawfull to ſmile in ſo grave an inquiſition, amongſt all phantaſticall charmes and cabaliſticall conjectures upon this word *number*, there is none more ridiculous then that which moſt pleaſeth out Rhetoricall Rhemiſts, who by a rare ſupputation of characters, have as roundly found out the Beaſts number, as the Sodomites did the doores of *Lot*, in the name *Luderus*, which in the Almain tongue is the name of *Luther*: and although wee are ſure, they cannot ſo much as think upon the poore Frier *Luther*, but for very feare they ſtinke all the world over; yet this device ſo tickleth the Clergie of Antichriſt, that they pretend to laugh for joy. But as for their prefixed time of three naturall or civill yeares and a halfe (which they allot to the reigne and rage of their

Antichriſt) it doth ſo unevenly ſquare with *Luther* or Lutherans continuance, that theſe miſerable Sardonians are faine to eate their word, and to endure the fooliſh world to laugh at them, whiles as dying they faine would ſeeme to laugh at it. But to leave theſe curſed leaders of the curſed blind, and returne againe to thoſe that have thought to calculate and find out the myſtery of Antichriſts number *666* in a word, at a word we ſay they are deceived & erre, not knowing the power and conſtruction of the Scripture.

For firſt, by the word *name*, delivered in the former verſe, in theſe words, *or the number of his name*, is meant the very exiſtence and perſon of the man of ſinne, by a proprietie of ſpeech common to holy Scriptures, as Acts 1.15. Apoc. 3.4. and 11.13. where (by an Hebraiſme) *names* ſignifie *men*, and are converted with the parties and perſons themſelves, as the name of God in holy Scripture is often taken for God himſelfe: and therefore as in the former verſe the Scripture calleth it *the number of his name*, ſo in this verſe he calleth it *the number of a man*, underſtanding by *a man* (as is afore ſaid) the totall ſum of that ſucceſſion of beaſtly men, which make and conſtitute the exiſtence and perſon of one Antichriſt: and by the word

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number, is meant the fatall end and finall determination of their reigne & government: for ſo the finger of God ſpeaketh to *Baltaſhar*, *God hath numbred thy Kingdome*, that is, God hath ended and finiſhed the days of thy Kingdome: ſo that *the number of his name*, or *the number of the man*, is nothing elſe but the period and finall determination of the uſurped tyrannie and domination of Antichriſt; which the Lamb the Lord and preſerver of Iſrael, for the gloy of his name, conſolation of the Church, & confuſion of her foes, with a mighty and outſtretched arme ſhall bring to paſſe in the yeare which ſhall be 666.

For foraſmuch as the egge of Antichriſtianiſme was laid in the dayes of *Innocent* the firſt, ſucceſſor to *Anaſtaſius* the firſt alſo of that name, in the yeare of ſalvation 406, as is before declared; and that by expreſſe commiſſion there was furthermore granted to the Beaſt, his heires and ſucceſſors 1260. yeares, for the hatching, foſtering and perfecting this child of perdition and myſtery of iniquity, which being added to 406. by rule of true audite muſt needs verifie this admirable judgement, which the Spirit of God hath here denounced and determined to make good upon him in the yeare which ſhall bee 1666. In which account and diſcovery of his end, the holy Ghoſt of purpoſe

leaveth out the millenarie number, as not onely knowne perfect and immutable (for that these vile and evill daies shall not exceed more thousands then one) but as respecting also the common use of all nations, as well Hebrewes as Gentiles, who in their stiles (for brevitie sake) doe no lesse often speake and write by the imperfect number, omitting the millenary, then after the perfect adding the millenary, as *Munster* well observeth. And in that yeare my Lord of Rome shall lay downe his proud waves; and although hee fortifie never so strong, and lay his foundation as low as hell, and build his turrets as high as heaven, and place his Miter above the starres, yet in that day hee shall die the death of the uncircumcised, and perish like the Amorite, whose fruit is destroyed from above, and roote from beneath; and the multitude of his offences shall consume the multitude of his forces; and it shall be more possible for him and easie unto him to weigh the fire, or measure the wind, or call againe the day that is past, or recover the verdure of the withered grasse, (as a holy one saith) then to avoid this counsell and decree of his downfall here determined by the Spirit against him, sayng, *and the number of him is 666*. And then all kingdoms and people shall see the eternity of that eternal

Vide Calendarium Hebraicum Sebastiani Munsteri.

ternall citie (as one of her owne calleth it) and the immortality of her ſoule, meaning the ſoveraigne power and ſupremacie of her Ceſars and high Prieſts, to wither, die, and forſake the earth for ever: and as Babylon her mother left unto her the inheritance of her pride and prophanations, ſo ſhall ſhe alſo leave unto her the heritage of her death and judgements: for as her glory hath been great, ſo ſhall her diſhonour, when all her excellencie ſhall bee tranſlated into ſhame and ſorrow.

Now therefore as King *Baltaſhar* cried aloud when he ſaw the hand-writing againſt him, that they ſhould bring the Chaldeans, Aſtrologians and Inchanters to reade and interpret; ſo thou that once and long before our dayes haſt beene deemed by lawes of all nations a power ſo ſoveraigne and holy, call now about thee thy Councell and thy Clergie (who call themſelves Good men, learned and wiſe, whoſe onely grace is to love antiquitie, gravitie, wiſdome and conſtancie) call them I ſay, cloath them with purple and chaine them with gold, yet ſhall they not deliver thee from this judgement to come; but as the mill-ſtone which the mighty Angell tooke and caſt into the ſea, which may not riſe and floate againe, with ſuch violence thou and thy Church in that houre ſhall bee

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throwne downe, and ſhall be found no more. And all ſuch Kings on earth, or rather Kings of earth, whoſe love thou haſt ſtolen, to the loſſe of their ſoules, that have lived in drunkenneſſe, delights and wantonneſſe with thee, ſhall weepe and waile for thee (as for their firſt-borne) when they ſhall ſee the ſmoake of thy torments aſcend, and the apples which thy ſoule luſted after, to depart from thee, and no man to buy thy traſh and commodities any more; for that God which judgeth thee is a ſtrong Lord, and thy deriſion ſhall be the joy and Allelujah of Sion.

But her faire and halcyon day may not long endure, before the Lord (that with juſtice judgeth and fighteth) ſhall come in the clouds of heaven, to render unto every man according to the wayes wherein his heart hath walked, as more directly is revealed in the 20. Chapter following. But as concerning the day and houre of the comming of that Lord, who for the glory of his name ſhall bring theſe things to paſſe, it is faſt ſealed up in the treaſurie of God, farre beyond the aime of all his ſervants in earth, or Angels in heaven; and yet his beloved ſervant *Daniel* is bold in ſpirit, and layeth downe

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the yeare to bee the five and fortieth yeare (according to his Chaldaicall supputation) after the consumption and exterminaton of Antichrist, that it may bee fulfilled which was spoken by the Prophet, *Verily the Lord of hoasts will doe nothing, but bee revealeth his secrets unto his servants the Prophets.* Amos 3. 7.

Dan. 12. 12, 13.

Blessed is he that waiteth and commeth to the thousand three hundred and five and thirtie dayes.

But go thou thy way till the end be: for thou shalt rest and stand up in thy lot at the end of the dayes.

FINIS.

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